Vol. LII. No. 6 June, 1915

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1915: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $3 50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

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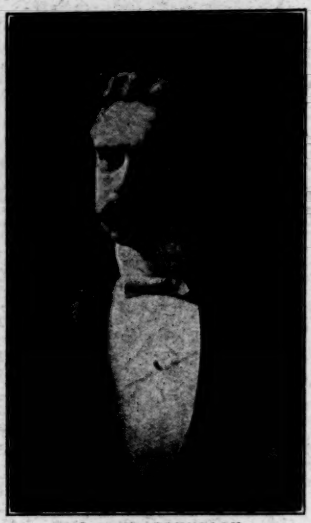

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The pages of the REVIEW, in the course of its fifty volumes, have dealt exclusively with subjects relating to the various branches of ecclesiastical practice and science, and THIS INDEX IS THE KEY to this "thesaurus of the English-speaking priest," as the REVIEW has been styled on all sides.

The INDEX IS NECESSARY for all those who have the back volumes of the REVIEW, complete or in part, and most useful to every priest for general reference.

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. II.—(LII).—JUNE, 1915.—No. 6.

THE PRIEST IN THE AUSTRO-HUNGARIAN ARMY.

"LET other nations go to war; thou, happy Austria, marry!" This well-known saying owes its origin to the fact that the House of Hapsburg has, in the long run of centuries, accumulated the vast possessions now forming the Dual Monarchy of Austria-Hungary, not so much by the clamor of arms, as by the skill of diplomats, who successfully negotiated the most brilliant family alliances.

Times have changed. To-day we see the Dual Monarchy engaged in a war the like of which has not been recorded in history. The loss of life in this gigantic struggle is appalling, and many soldiers of the Austro-Hungarian Monarchy have already sealed with blood the oath of allegiance to their Emperor and King. Quite naturally therefore the question arises: "How does Austria-Hungary provide for the spiritual needs of her valiant soldiers?" The answer to this question is based on the imperial ordinance of 25 August, 1913, by which the status of the military clergy (Militärgeistlichkeit) was sytematized, and also upon the official reports of the present army bishop, Mgr. Emmerich Bjelik.[1]

IN PEACE.

In times of peace the corps of Army Chaplains comprises 144 clergymen of the Roman Catholic and fifteen of the Greek Catholic Church. (The status of the non-Catholic chaplains is as follows: fifteen belong to the Greek Church, twelve to

[1] The writer is indebted to the Right Rev. Dr. Gieswein (Budapest) for very valuable information on the subject.

the Lutheran, and five to the Israelitic denomination). The ecclesiastical superior of these chaplains is the Apostolische Feldvikar (Army Bishop) who has the military rank of a Feldmarschalleutnant (Lieutenant General). His assistants are the Feldkonsistorialdirektor, with the rank of a Major General, the Feldkonsistorialrat, with the rank of a Colonel, and three Feldkonsistorialsekretäre, who have the rank of Lieutenant Colonel, Major, and Captain, respectively. These form, as it were, the episcopal curia.

To every army corps is attached a Feldsuperior (there are sixteen at present), who might be compared to a dean or archpriest. Eight of these have the rank of colonel and the others that of lieutenant-colonel. Dependent on these Feldsuperioren are seventeen Feldoberkuraten and eighty-nine Feldkuraten engaged in pastoral work, either as assistants to the Feldsuperior, or as chaplains in garrisons and military hospitals. A chaplain is also attached to every military school as a militärgeistlicher Professor, and to every military academy, as a Militärakademiepfarrer. The Militärakadamiepfarrer has the same military rank as the Feldsuperior (Colonel or Lieutenant-Colonel), while the Feldoberkuraten and Professoren (first class) rank as majors, the Feldkuraten and Professoren (second class) have the rank of captain.

Dependent on the Army Bishop are also the Navy Chaplains, i. e., the Marinesuperior (with the same rank as the Feldsuperior), two Marinepfarrer and nine Marinekuraten.

The army chaplains wear the cassock—or as informal uniform the so-called soutanelle—with the distinctive marks of their military rank, and the military cap.

The special duties of the military chaplains are defined in the regulations. Religious services must be held for the soldiers on all Sundays and holidays. During Lent a special course of Lenten sermons is prescribed and the soldiers must be prepared for the fulfilment of their Easter duties. The chaplains are also obliged to instruct the recruits on the duties of their state, to make regular visits to the military hospitals and prisons, where special services must be held and regular religious instructions given. The duty of providing religious instructions for the children of military persons is also incumbent on the chaplains.

Since only the larger garrisons have resident chaplains, the smaller ones are visited from time to time by the army chaplains, who on such occasions hold special religious services for the soldiers. Otherwise the spiritual needs of the soldiers are looked after by the local clergy.

Although German is the official language (Kommandosprache) in the Austro-Hungarian Army—with the exception of the Hungarian *Honved* Army (Militia)—the great number of languages spoken within the boundaries of the Austro-Hungarian Monarchy obliges the army chaplains to become veritable linguists, some of them having to preach in four or five different languages.

Like the ordinary parish priests in Austria-Hungary, the military chaplains are also charged with the Matrikenführung, i. e. the keeping of official records of the status of all persons entrusted to their care.

In War.

At the moment of mobilization, besides the regular army chaplains, a number of reserve chaplains and other able-bodied priests who are, as in the German army, exempt from active military service, are called into field service. They are attached to the army corps, field hospitals, military barracks at important railroad centres, and homes for convalescent soldiers. Up to this date, sixteen hundred priests have been called into service. Thus we find the chaplain in the trenches as well as behind the firing line, ever ready to administer to those who are entrusted to his care; his words of cheer fill the hearts of the soldiers with trust in the Providence of the Heavenly Father; the Holy Sacraments that he administers bring peace and consolation to the wounded fighters, and his prayers soften the horrors of that last great struggle, when the shadows of death descend on the stricken heroes.

The so-called field chapel, which is easily carried about, and contains all the requisites for the celebration of Holy Mass, enables the chaplain to hold divine services anywhere, even in the trenches. All the requisites for the administration of the Last Sacraments are contained in a bourse which belongs to the outfit of every chaplain.

The war that has been fiercely waging during the last nine months, has put to a severe test the institute of Catholic chaplains in the Austro-Hungarian army. That the chaplains have come up to the highest expectations is not saying too much. We need but read the letters sent home by the soldiers at the front, in order to convince ourselves of the heroic manner in which the chaplains fulfil the duties of their holy office. The chaplain shares with the soldiers all the dangers of their lives at the front. Their fate is his. "On 13 August," a soldier writes to his pastor, "our Feldkurat was hit by a bullet; dying he fell over my feet." As far as I know two more have been killed, and many have been wounded while attending to their sacred mission: quite a number have been made prisoners by the enemy.

More than sixty army chaplains have been decorated by the Emperor for their gallant behavior in face of the enemy, and when some weeks ago the army bishop was awarded a high decoration,[2] the Emperor emphasized the fact that by this he intended to honor all the members of the army and navy clergy, "who fulfil their arduous duties in a most exemplary manner."

A most consoling document is also the report published some weeks ago by the army bishop after he returned from a tour of inspection.[3] He says in part: The tour of inspection gave me an opportunity to observe the work done by the army chaplains at the front as well as in the field hospitals and other sanitary establishments, and I must say to their credit, that they discharge the functions of their office in a most self-sacrificing manner, and with a death-defying courage. One day I received the report of a chaplain who had been in the trenches for thirteen days; another one appeared in a most incredible uniform which he had received piece by piece from officers and soldiers, since his own had been entirely worn out. I found a priest in every military infirmary, and everywhere I heard the praises of the chaplain sung for his unflinching devotion to his duty; especially in the cholera barracks the chaplains perform their duties day and night in a fearless and

[2] Das Goldene geistliche Verdienstkreuz am weiss-roten Bande.

[3] *Meine Wahrnehmungen am Kriegsschauplatze.* Von Feldbischof Emmerich Bjelik.

brave manner. One of these reported that none of his patients had died without having received the Sacraments. The immense battle-front that is engaged in this terrific war makes it of course impossible to have a priest at the side of every soldier; but we must not forget that many soldiers are not so badly in need of the priest, since they had received the Holy Sacraments before going to the front. Our brave soldiers are, as a rule, God-fearing men, but even those who had forgotten their prayers have learned to pray again on the battlefield. I found the wounded and sick soldiers whom I endeavored to console and encourage, possessed of unbounded trust in God's Providence and imbued with genuine piety. "I have confessed already; my conscience is free from the burden of sin," was the answer I received from many soldiers when I inquired about the reception of the Holy Sacraments. Of course, in order to meet all demands it would be necessary that every army chaplain have a knowledge of all the languages spoken in the monarchy, and that the vacancies which are constantly being caused by death, sickness, and capture of chaplains, be filled at once. These losses are growing larger from day to day, but I am glad to note that the number of priests eager to fill the vacancies is equal to the demand.

"War is hell!" These words of General Sherman are more than ever recalled by the present European conflict. But if anything is able to soothe the anguish of our hearts caused by this terrific struggle, it is the loving care of our Holy Mother, the Church, that accompanies her children even into the din of battle, and brings consolation and aid especially at that most important moment, when the last grateful look of the dying soldier falls on the army chaplain.

J. M. TOLL.

Boston, Mass.

THE RUTHENIAN QUESTION AGAIN.

IN the January number of the REVIEW appeared some suggestions toward a solution of the vexed Ruthenian question in the United States and Canada. A decree of the Sacred Congregation has already established a status for Canada, that indicates the formation, throughout the Dominion, of a dis-

tinct national Church of the Ruthenian rite. The writer in the January number attempted to point out the disadvantages of setting up a national rite in a country where there are ample opportunities of unifying the different rites among the immigrants and their descendants. It seems unwise that the differences of the Old World should be perpetuated in the New. However, since the article appeared, the Holy See has published a new decree which concerns the Ruthenians in the United States. The change which this new decree effects is in the same direction as the Canadian legislation, but with this difference, that it is provisional, and lasts only for ten years.

At the outset it is to be noted that this legislation, regarding the Ruthenian Catholics in the United States, is issued by the S. Congregation of the Propaganda. This fact appears to indicate that it is of an exceptional character, since Pius X had, in 1908, taken the United States out of the jurisdiction of the Propaganda. The ordinary ecclesiastical affairs appertaining to the United States are transacted through the regular Congregations which regulate the discipline of non-missionary countries. The Ruthenian matter is regulated by the Propaganda.

In the article in the January number it was also pointed out that the term "Ruthenian rite" is a misnomer, since it gives an erroneous impression of what is in reality a Byzantine rite using the old Slavonic language. It will be noted that the Roman decree recently issued for the United States speaks no longer of a Ruthenian but of a "Græco-Ruthenian" rite. Even that is not quite correct, seeing that it is neither Greek nor Ruthenian.

The four chapters of the document contain thirty-four articles. These treat successively of the functions of the bishop, those of the clergy, and the duties and privileges of the faithful; whilst the last chapter is devoted to the question of intermarriage.

Article III defines the chief duties of the bishop. The latter is to watch over the observance of the rites and ceremonies, to secure uniformity in the matter of public worship, and to safeguard the discipline of the Græco-Ruthenian Church. This legislation is very plain; yet it is not unlikely to create difficulties, not by what the decree states, but rather

by what it does not state. I have already pointed out that the decree emphasizes the exceptional position of the Græco-Ruthenian Church in the United States. Nowhere do we find an instance of the Holy See insisting upon the observance of a particular discipline of one church of Latin rite by another church of the Latin rite. The Diocese of Quebec, for example, was never ordered to follow exactly the practice of the Diocese of Rouen, nor was Buenos Ayres ever told that it must observe the discipline of Toledo. Each was considered as the daughter of a common mother, not as a dependency of some other national church. But in the present case of the Ruthenian immigrants in the United States we have, so to speak, a portion of Europe transplanted into the United States with the special injunction that the discipline of the Græco-Ruthenian Church is to be observed exactly. We may ask, does this discipline permit the Ruthenian clergy in the United States to marry? Pius X in a Bull addressed to the Ruthenian clergy in the United States has prohibited their marriage. The exact observance of the Græco-Ruthenian discipline, on the other hand, would intimate the contrary; and indeed the prohibition of Pius X is nowhere reiterated or implied in the new document.

Article X expresses the hope that the Græco-Ruthenian Church may increase, spread, and fulfil its mission toward the Græco-Ruthenians in the United States ("ut Ecclesia Græco-Ruthena in Statibus Foederatis laudabiliter crescere, dilatari ac providentialem missionem suam adimplere possit"). This can hardly mean that the Ruthenian Church in America is expected to make converts from people of other races and languages. If an American or a Swede or a Chinese, settled in the States, becomes a Catholic through the grace of God, he will not become a Greek-Ruthenian, for that implies a national change which is not authorized any more than that of making him a Frenchman or a German in the territory of the United States. The very name Græco-Ruthenian seems to indicate that the Church bearing this name is only for those who are of Ruthenian origin. The membership must therefore be computed upon a purely national basis. But such a church can scarcely hope to win converts. The Græco-Ruthenian Church, bearing the stamp of political limitation in its

very name, can therefore, apart from immigration, gain its increase only by births in excess over deaths.

Article XVIII leads to the conclusion directly that "the Græco-Ruthenian bishop shall exercise his jurisdiction over the Græco-Ruthenian clergy and laity only". But then it goes further, and empowers him to delegate his authority to the Latin priest in cases where there is no Ruthenian mission in the place ("aliquo in loco"). Here again we are led to ask: Are we to understand by "place" (*loco*) a city, borough, county, or state? According to the Catholic Directory for 1914 there is one Ruthenian mission in the entire State of Missouri. Can we say that the Græco-Ruthenian Church is organized there? Even if you take the "State" as limit, there appears some inconsistency. Thus, for example, Jersey City is quite distinct from New York; it belongs in fact to a different State, yet one need only cross a river to get there from New York. In a city like Chicago one may have more difficulty in reaching a Ruthenian settlement within the city limits than is the case in some State territories. The "in loco" is therefore quite indefinite when speaking of places in the United States.

Article XIX makes it obligatory on the Ruthenian faithful to attend their own church where there is one. It allows them however to worship in Latin churches in districts ("regionibus") where there is no Ruthenian church. By the word "regio" one might understand county or State rather than town or place.

Articles XX to XXVII deal with the administration of the Sacraments. The faithful of the Græco-Ruthenian rite are permitted to receive the Sacraments at the hands of the Latin clergy. It is however stated *four* distinct times that this does not imply a change of rite. Article XXI expressly forbids Latin priests to induce Græco-Ruthenians to change their rite. It was explained in my former article that the wish of individual Ruthenians to adopt the Latin rite is hardly ever the result of an attempt on the part of Latin priests to persuade or induce them to do so. It is much more frequently a spontaneous desire arising from the conditions of environment. When the Ruthenian, like other immigrants, learns to adopt the customs and language of the people around him who happen to

be Americans, he is apt to feel a desire to conform to their practices also in religion, so long as he is assured that these practices are approved by the Church. This is more especially the case when there is question of certain customs which, however venerable, do not commend themselves to the people among whom he lives. I take merely such practices as, for example, the giving of Holy Communion under both kinds, when fifty or a hundred persons receive the Holy Sacrament from the same spoon. Reasons of taste may induce the American-born children of Ruthenians to desire to conform to the Latin rite; and the prohibition to persuade them will not eliminate such desires. The fact that the Latin churches are always in reach, being far more numerous, and that the Latin clergy are more easily accessible, will always be powerful inducements to become members of the Latin Church, especially among the younger generation that has adopted the manners and habits of the American people around them.

There is another important phase with regard to the prohibition forbidding Ruthenian Catholics to adopt the Latin rite. There are not at present very many Ruthenian priests in the United States. The Catholic Directory for 1914 gives the whole number as 154. It is true the bishop is empowered by the Holy See to bring priests from Galicia and northern Hungary if there be need. Just now, however, the two countries are suffering heavily from the effects of the war. The Russians are particularly severe on the Uniate clergy of Greek rite. They have arrested and transported to Siberia many Galician priests. Whatever may be the outcome of the war, Galicia will have many wounds to heal before it can think of religious expansion. Northern Hungary too has had much to endure. Its Ruthenian dioceses had a shortage of priests even before the war, and so they can hardly offer much hope for supplying the New World. Owing to this limited number, the Ruthenian priests active in the United States will have reason to leave a good part of the work for the scattered Ruthenian population to be done by the Latin clergy. These will have to minister to them, since the decree allows the Ruthenian people to attend Mass at Latin churches, to confess to Latin priests, and to send their children to Latin schools and colleges. Since this does not imply a change of

rite, the Ruthenian clergy will retain their jurisdiction over their people without in many cases being obliged to provide for them spiritually. It stamps them as a privileged class, which, however zealous they naturally may be, opens to them the opportunities and temptations to leave much of the work to be done by their brethren of the Latin Church. This is surely a danger, all the more since under present conditions it appears to enjoy the protection of the Holy See.

Moreover, as already intimated, the Ruthenian immigrants are confronted with new conditions in their new country which in time must render their position anomalous, if they cling to the old rite. That rite represents a national church, since the boundaries of religion and nationality were the same for them at home. Now that they dwell in a new country, they find themselves out of harmony with their surroundings in language and in habits. Their children will inevitably adapt themselves to the new conditions, in proportion as they become accustomed to the language of the country, which is also the language of legislation, industry, commerce, and every-day life. If the aim of the new decree is to perpetuate the old allegiance in this new country, the outcome will be not the old national compound of their forefathers, but a compound which lacks the essential elements of either nationality. The case occurs even in the old country, though on a smaller scale and with less disastrous results. Members of the Græco-Ruthenian and of the Græco-Roumanian Church occasionally leave their original home and settle among the Hungarians. Gradually they become assimilated, and as a result they dislike being looked upon as belonging to a foreign church. Under these circumstances it has happened repeatedly that they have made efforts to be incorporated with the church of the locality where they lived. They were invariably refused permission, because the regulations of Propaganda seemed to be against such amalgamation. The only thing in which they succeeded was to get a bishop of their own, which raised their status in a manner to the level of their fellow-citizens around them. Accordingly, in 1912, the Greek See Hajdu Dorog was established for the Hungarian-speaking Uniates. Yet they are by no means satisfied. Why? Because they were not allowed to use in the service the Hungarian language which

they knew; nor were they permitted to keep the old Slavonic or modern Roumanian with which their fathers had been familiar. The language used in their liturgy was the old Greek. This rather emphasized the inequality of their ecclesiastical status compared with the churches around them. Incidentally they were also held to the observance of an obsolete calendar, were obliged to observe many feasts and fast days not in use among their compatriots, and a lengthy liturgy wholly out of harmony with the practices of the Hungarian people, who were of the Latin rite and with whom they came into constant contact.

It may be said in answer to these difficulties that the Holy See was no doubt aware of these drawbacks when it made the restrictive laws. Evidently therefore these laws were made for a good reason. Undoubtedly; but it must be remembered that when Leo XIII issued the stringent rules referred to, forbidding the change of rite, or any attempt on the part of the Latin clergy to bring it about by persuasion, the Pontiff had in view the schismatical Balkan States, Russia, and chiefly the historic Orient in Asia Minor. He was well aware of the tendency of the Orientals to suspect the Roman Church of a desire to rob them of their ancient prerogatives as represented in the peculiar rites of the Eastern Church. They constantly alleged as a reason for their refusal to accept the Union with the Latin Church that, once united, they would soon be deprived of their ancient and venerable traditions and rites, which they traced to the Apostles. "You wish us to be united to the Roman Pontiff," they said, "but once we acknowledge his primacy, we will soon be turned into Latins." Leo XIII desired to give a proof of the contrary, and hence emphasized the respect which he as Supreme Pontiff felt for the observance of the ancient liturgies and usages. He therefore absolutely forbade any attempt on the part of the Latin clergy to interfere with these traditions.

Yet in all these cases the regulations were based on the well founded assumption that the Orientals were jealous of their ancient rites and desired tenaciously to cling to them. In the case of the Ruthenian emigrants referred to, either in Hungary or in America, the conditions are wholly different. These people, by the very force of circumstances, are apt to desire

in the course of time to change their abnormal position, and to be associated in the same worship and religious privileges with their fellow-citizens, especially as the latter cannot easily understand the difference of rites, for they have never been accustomed to the distinction. "Why cannot I," asks the young Ruthenian, "adopt the Latin worship to which I attend every Sunday, and which is the only one in which our children receive instruction from the Latin priest and in our parish schools?" The answer is, "Because you are attached to your ancient rites." Everybody can see the inconsistency of the position. We assume what is to be proved, and thus perpetuate a condition by law which is contrary to nature and circumstances. Of course in Hungary, as in most of the Continental States of Europe, the change of religion or of rite is a matter in which the civil authorities also claim to have a right to inquire, or to interfere. Under these circumstances it has sometimes happened that Ruthenian Catholics in Hungary, who for one reason or other wanted to be amalgamated with the Latin people, had recourse to ill-advised methods. They were told that they might accomplish their purpose if for a time at least they renounced their allegiance to the Catholic Church. Thus they became ostensibly Protestants and were registered as such under the law. Then following their consciences they applied for admission to the Latin Catholic Church. The method worked sometimes, and where it did not, it wholly destroyed the faith of those who adopted it. But it is needless to say that it was quite unworthy of the Catholic position. As the people, however, were for the most part sincere in their wish to remain Catholics, and as they showed a determination to be Latin Catholics rather than return to their former rite, the Latin clergy as a rule had to receive them, for there was no actual legal impediment. However much we may blame the advisers in such cases, the fact remains that the temptation is directly offered by the present status of the Ruthenians to those among them who wish to join the Latin rite for good and legitimate reasons. They certainly suffer serious inconvenience from the fact that they are placed in an abnormal position which stamps them perpetually as foreigners, a fact which their children, if not they themselves, are apt to resent. No doubt there is less danger

of such methods being adopted in the United States or Canada, because the civil authorities there do not interfere in religious matters. Nevertheless it is a condition which suggests various shifts to people who want to improve their condition, and who are apt to find ways and means to evade the law, unless they prefer to renounce their allegiance to the Catholic faith entirely.

The foregoing considerations are respectfully placed before the American Hierarchy. The Catholic Church in the United States can gain nothing by perpetuating foreign elements, which, however religious in principle, are none the less also distinctly national in reality. It implies no disrespect to the Holy See to make representations in behalf of the liberty of the Ruthenian Catholics, so that the latter may adopt, if they please, the Latin rite. It means simply that the *Ea semper*[1] be maintained for the Ruthenian people, allowing the children to be baptized and reared in the profession of the Latin rite.

FORANEUS.

A SERMON RE-WRITTEN.

ON the Feast of St. Thomas the Apostle, 21 December, 1856, Newman preached his sermon on "Dispositions for Faith" in the church of the Catholic University of Ireland. The sermon was published the following year as No. 5 in the series of *Sermons Preached on Various Occasions.* An appended footnote said: "This is No. 2 of the author's *Parochial Sermons,* Vol. II, rewritten." No. 2 of the *Parochial Sermons,* Vol. II, is entitled, "Faith Without Sight"; it also was preached on St. Thomas's day, but it was preached more than twenty years before the Dublin sermon, while the preacher was yet an Anglican, rector of St. Mary's, Oxford.

To read the two sermons in chronological order is in a sense to reread the story of the *Apologia.* The very change of title is significant. "Faith Without Sight" reminds us of the confession subsequently made in the *Apologia*; "though light was vouchsafed to me in my darkness, yet a darkness it emphati-

[1] Litt. Apost. *Ea semper,* 14 June, 1907, art. XXII: "Laici rutheni qui verum et stabile domicilium in Civitatibus Foed. constituerint, transire possunt ad ritum Latinum."

cally was;" still the Oxford preacher bravely meets the challenge of Rationalism, and gives a reason for the faith that is in him. The Dublin preacher, however, looks back upon the period of struggle and of doubt, and sees that the good-will, the fidelity to conscience, the loyalty to truth, the humble seeking after God, which, for a time, seemed to justify him in regarding the Anglican Church as his lasting home, were, in the providence of God, the "Dispositions for Faith" that were to lead him to the Catholic Church.

In both sermons we find the same profound reverence for the voice of conscience as the voice of God, the same attitude toward religion as a practical and personal concern of supreme import. In both we find the same intimate, personal note, which was never absent from anything which Newman wrote on the subject of Faith; and thus we find in life and action the abstract principles of theology and the dry bones of religious science are clothed with a living charm and beauty. In the Oxford sermon this personal note has a more poignant and intimate appeal, even though the tone is subdued, as befits the treatment of a solemn theme. Read in the light of subsequent events, it seems to show the spectacle of a great and chosen soul, struggling amid the shadows and the phantoms of the encircling gloom, with nervous anxiety and painful longing for the sunlight and the blessed vision of peace. His hearers in St. Mary's could not perceive the almost prophetic import of the following words:

> What the Apostle said about Abraham is a description of all true faith; it goes out not knowing whither it goes. It does not crave or bargain to see the end of the journey; it does not argue, with St. Thomas in the days of his ignorance, "We know not whither and how can we know the way?" It is persuaded that it has quite enough light to walk by, far more than sinful man has a right to expect, if it sees one step in advance; and it leaves all knowledge of the country over which it is journeying, to Him who calls it on.[1]

When leaving Littlemore for the last time Newman felt as if he were going out upon the open sea, for in parting from all the old associations which had grown so dear to him, he was making the most sublime and heroic of all his "Ventures of

[1] Faith Without Sight, p. 22.

Faith". On the other hand, his conversion to the Catholic Church also seemed to him to be a coming into port after a storm. These ideas appear again in the imperishable verses written at sea on 16 June, 1833, which were significantly entitled "The Pillar of the Cloud", but which the world knows better from its first line, "Lead, kindly light! Lead thou me on!"

> Keep thou my feet; I do not ask to see
> The distant scene—one step enough for me.

The faulty state of mind of St. Thomas was the occasion, or the ostensible theme of the two sermons; the two accounts of it seem to be combined in the second verse:

> I was not ever thus, nor prayed that thou
> Shouldst lead me on.
> I loved to choose and see my path; but now
> Lead thou me on!
> I loved the garish day, and spite of fears
> Pride ruled my will; remember not past years.

According to the Oxford sermon, St. Thomas "seems to have required some sensible insight into the unseen state, some infallible sign from heaven, a ladder of angels like Jacob's, which would remove anxiety by showing him the end of the journey at the time he set out. Some such secret craving after certainty beset him."[2] According to the Dublin sermon,[3] "his fault lay in thinking that he had a right to be fastidious, and to pick and choose by what arguments he would be convinced, instead of asking himself whether he had not enough to convince him already; just as if, forsooth, it were a great matter to his Lord that he should believe, and no matter at all to himself".

Our Divine Lord said to St. Thomas: "Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen and have believed."[4] The Oxford sermon is an attempt to vindicate the blessedness of a mind that believes readily. It is a defence of the "pia credulitas", which does not mean "pious credulity", but a loyal readiness to seek for and to obey the voice of God, the legitimate "will to believe",

[2] Faith Without Sight, p. 15.
[3] Dispositions for Faith, p. 72.
[4] St. John 20:27-29.

which has exercised thinkers of such different viewpoints as Wilfrid Ward and the late Professor James. Newman's brother, Francis, in his unpleasant, though, perhaps, unconscious, caricature of the *Apologia,* which he called " Phases of Faith ", raises the question whether reason or conscience is the legitimate guide of life. This question is discussed in the Oxford sermon. Cold impartial reason, applied by a man to whom religion is not a personal, practical matter, may lead to scepticism; but conscience leads to faith. It is not necessary to assume that Newman, in putting the matter in this way, was influenced by the false theories of the nature of conscience which are identified with the names of Butler, Shaftesbury, Brown, etc. Reason, as contrasted with conscience, ignores the practical and personal interest of ethical and religious problems, has lost or has suppressed the stimulus of the emotional appeal to enlightened self-interest, which arises from the consideration of that practical personal aspect, and therefore is liable to lose itself in doubts and theories, when it ought to be busy about the details of conduct. This paralysis of moral scepticism is apt to seize upon those who find it no effort to use their intellect upon ethical and religious problems, as if it were some external instrument which could not be swayed.[5] For indifference here is the same thing as hostility. " He that is not with Me is against Me." The negative unbeliever who is not in earnest, who does not do what in him lies to gain the knowledge of the truth, is in great danger of turning out an aggressive enemy of religion.

Mr. Wilfrid Ward tells us that his father, William George Ward, found religious as well as ethical significance and value in the aphorisms of Carlyle: " Do the duty that lies next thy hand; the doing of it will make plain to thee the next duty to be done; " and: " Wise guidance in return for loving obedience is the prime need of man." Newman applies these principles in such a way as to throw some light on our theological teaching regarding the " Initium Fidei ", and to give concrete illustration of the maxim of the schools, " Facienti quod in se est Deus non denegat gratiam." " To him who does what in him lies God does not refuse grace."

[5] Faith Without Sight, p. 20.

To all men God grants grace sufficient for their eternal salvation. All men are called upon to resist temptation, to avoid mortal sin. But this burden is too heavy for a will weakened by the fatal inheritance of original sin. God comes to the assistance of the weak will of man and helps him to do his duty. Now faith is the first grace; that is, before the grace of the call to the Faith, man does not receive from God assistance that is supernatural in the full and strict sense of the word; the assistance he gets is supernatural only *quoad modum*. If he loyally coöperate with this assistance and thereby fulfil his duties, God in His own good time will call him out of the darkness to the light of faith. His coöperation with divine aid before the call to faith is not, of course, meritorious, nor does it positively dispose his soul for the wonderful transformation which takes place at the moment of his conversion. It merely removes obstacles which would otherwise impede the work of the Holy Ghost in his soul. In due time he realizes his spiritual poverty and blindness, the weakness of his will and the strength of his passions, his state of exile, the incurable *ennui* of the heart of man without God in this world; he begins to long for wisdom and for strength above his own; he sighs and he seeks for a Friend, a Consoler, a Saviour. This realization, these emotions and efforts of desire and of inquiry, are in themselves upward steps to the kingdom of light and of grace; and being such, they are the work of the right hand of the Most High, the results of the grace of God. They make up the initial steps to faith; they are part of the "initium fidei", and the Semi-Pelagians erred in thinking that these preliminary steps are within the compass of man's natural strength.[6]

In the Oxford sermon these points are not brought out with sufficient distinctness; when it came to be rewritten, Newman noted this, and so he said at Dublin: "In describing the state of mind and of thought which leads to faith, I shall not, of course, be forgetting that faith is a supernatural work and the fruit of divine grace; I only shall be calling your attention to what must be your own part in the process."[7]

[6] Perrone, vol. II, De Gratia, n. 437; Hurter, vol. III, De Gratia, n. 71 and n. 33.

[7] Dispositions for Faith, p. 61.

This growth in theological knowledge, and increase of accuracy of theological statement, is one of the principal features of the rewritten sermon. There is also a change of tone and manner. The Oxford sermon is an account of personal experiences, and this personal note gives force to the argument and interest to the plea. The Dublin sermon is more formal and authoritative, as becomes a preacher who is conscious of a legitimate mission to teach and to warn. In both cases Newman does not speak from books or from meditation alone, but from the living fount of personal experience. But in the Dublin sermon the tone is reminiscent, as of a veteran who tells of his past campaigns; in the Oxford sermon, he is vividly real, as a commander who writes his dispatch on the field of battle. In one case he tends to become notional; in the other he is always real. The subjective quality of the Oxford sermon indicates a tendency to soliloquy, which sometimes forgets the needs of the audience, and wanders into obscurity and paradox. Here, for instance, is a sentence which might employ the ingenuity of Newman's disciples as fully and as profitably as the members of the Browning societies were ever employed by the obscurities of their master. He is speaking of the better sort of persons in a heathen country, and he says: "They are not vouchsafed the truer tokens of God's power and will which we possess; so they fancy where they cannot find, and, *having consciences more acute than their reasoning powers,* they pervert and misuse even those indications of God which are provided for them in nature." [8] The whole passage in which this occurs is omitted in the Dublin sermon.

The Dispositions for Faith, according to Newman, are two. The first is belief in God as our Teacher, Governor, and Judge; and the second is the earnest desire that He would reveal Himself and an eager looking out for the chance of His doing so (p. 68). With regard to the first, Newman writes as follows: [9]

Whether a man be born in pagan darkness, or in some corruption of revealed religion . . . he has within his breast a certain commanding dictate, not a mere sentiment, not a mere opinion or im-

[8] Faith Without Sight, p. 18.

[9] Dispositions for Faith, pp. 64, 65.

pression, but a law, an authoritative voice, bidding him do certain things and avoid others. . . . It commands, it praises, it blames, it promises, it threatens, it implies a future, it witnesses the unseen. . . . This is Conscience; and from the nature of the case, its very existence carries on our minds to a Being outside ourselves; for else, whence did it come? and to a Being superior to ourselves; else, whence its strange, troublesome, peremptoriness? Its very existence throws us out of ourselves, and beyond ourselves to go and seek for Him in the height and depth, whose voice it is. As the sunshine implies that the sun is in the heavens, though we may see it not, as a knocking at our doors at night implies the presence of one outside in the dark who seeks admittance, so this word within us not only instructs us up to a certain point, but necessarily raises our mind to the idea of a Teacher, an unseen Teacher; and in proportion as we listen to that word, and use it, not only do we learn more from it, not only do its dictates become clearer and its lessons broader and its principles more consistent, but its very tone is louder and more authoritative and constraining. And thus it is that to those who use what they have, more is given; for, beginning with obedience, they go on to the intimate perception and belief of one God. His Voice within them witnesses to Him, and they believe His own witness about Himself. They believe in His existence, not because others say it, not on the word of man merely, but with a personal apprehension of its truth.

Dr. William Barry in his literary life of Newman remarks upon the Hebrew cast of Newman's mind. In this connexion it is of interest to note that the ordinary Hebrew word for law has a more primitive meaning of instruction or teaching. The law of God is man's most important lesson; and the first Psalm, which is a Divine Preface to all the others, celebrates the happiness of him whose " delight is in the law of the Lord, and on His law he meditates day and night ". Perhaps it was the Bible, which, like Timothy, Newman read from his childhood, that gave him the idea that conscience revealed a Divine Teacher.

Leslie Stephen in his *Agnostic's Apology,* points out that there are many men, nowadays especially, whose intuitions are not the same as those of Newman. Are Agnostics capable of true morality? Is there such a thing as a philosophical sin? Cardinal Billot writes: " Natural knowledge of God is an indispensable foundation of the entire moral life; it is necessary

therefore that every one who has come to the use of reason should be able to attain this knowledge, and should actually have attained it. Whoever recognizes that he is bound in conscience, shows thereby that he has certain knowledge of God. Wherefore Pope Alexander VIII very properly condemned the proposition about philosophical or moral, as distinguished from theological, sin; which supposed that the essence of a wrong act may be found in one who is simply ignorant of God and His law." [10]

Father Stephen J. Browne, S.J., writing in *The Irish Theological Quarterly* (October, 1914), on "The Realization of God", says: "I presuppose God's existence, known in some way, however vague, and assented to with that notional assent which is the acceptance on hearsay of the bare truth without any inward grasp of its significance. My aim is to show how, as Newman would have expressed it, that mere *notional* assent is changed into a *real* assent. It will be seen at once that such an aim is wholly other than the logical setting forth of proofs of God's existence. Had it been remembered that this, too, was Newman's aim in almost every passage of his writings in which he touches upon God's existence (for instance in the *Apologia,* Ch. V, and in the *Grammar of Assent,* Ch. V), the testimony of the great Cardinal might not have been used, as it has been, in some still burning controversies, to support views of more than doubtful orthodoxy."

Cardinal Franzelin [11] says that our notions of the moral order are *de facto* a foundation not of our knowledge of God's existence, but of the more perfect knowledge which we afterward acquire of His perfections and attributes." That is, conscience helps us to realize God. But do we find in conscience a valid proof of God's existence? Does conscience do no more than help us to realize God? Is this all that Newman meant by his emphatic and argumentative way of dealing with the question?

Dr. Cronin [12] says that conscience offers no proof of God's existence. "We know *aliunde* the existence of God; we know, also *aliunde,* that the intuitions of conscience represent the

[10] *De Deo Uno,* p. 23.
[11] *De Deo Uno,* Th. III., p. 57.
[12] *Science of Ethics,* p. 476.

Divine Will; therefore we conclude that the objective moral relations revealed by conscience are commands of God—commands, that is, of a Ruler who is all perfect, wise, just, and powerful, of One who is not indifferent to His own laws, but who, as Creator of that very order which conscience reveals to us, is offended and pained by its violation by those who owe Him all the love that He may claim from them. But could we *per impossibile* imagine a state of civilization in which men had not as yet thought about the existence of God, and consequently had as yet no idea of Him, then indeed would all this sacredness of which Newman speaks, be gone from conscience —the sense, that is, of a loving Father offended, of personal Majesty outraged, of a trust betrayed. There is an ethical proof of God's existence, and it is derived from the fact that the natural end of the human will is the Infinite Good. And since the natural end of any natural faculty must be real, therefore the Infinite Good is real. But this real Infinity is God."

In another part of the same work (Ch. VI.) Dr. Cronin says: "Moral obligation or duty is a necessity to do certain actions and to avoid other actions. But every necessity depends on a law of some kind. The necessity of the chemical affinities, the necessity of flowering in a plant, the necessity of eating in the case of an animal, all spring from law, proximately from some law of nature, through which these necessities manifest themselves to us, and ultimately from that eternal necessary law of the Supreme Lawgiver, on which the laws of nature are founded, and which is their ultimate ground. Now, since duty is a necessity, it also ultimately rests on the eternal law of the Supreme Lawgiver, and hence the ultimate ground or reason why I am bound to do this or that good action, is because such is the eternal and necessary law of the Supreme Lawgiver."

This eternal law manifests itself in the case of man in the necessity of attaining the end for which he was created, and therefore in the necessity, the obligation of using the necessary means for attaining that end.

Dr. MacDonald [13] writes: "The concept of obligation—of the 'ought', in the sense of duty, of obedience to a Supreme

[13] *Principles of Moral Science*, Ch. 12.

Ruler . . . is not a primary concept of the ethical order. The primary concepts are those of right and wrong . . . of the straight and the not-straight, of order and disorder. Antecedently to the primary concepts, or even subsequently, though not by way of logical consequence, the Theist will have reached another concept of the physical or metaphysical order—that of the First Cause, the source and origin of all law; and will have learned that this great Producer and Conserver of all things—of all essences and orders—is not indifferent to the welfare of the beings He created, but careful rather to enforce the laws according to which alone they can run the course which He Himself has appointed for them, in creating them after one pattern rather than another. This is the origin of the concept in question. It arises only when one who has a notion of the order of right and wrong, begins to recognize that there is One who is able and willing to enforce that order; who has a right to exact obedience of those whom He Himself produced; and who is impelled by all the necessity of an essence infinitely holy to see that law and order prevail in His dominions."

Morality divorced from theological concepts is very imperfect.[14] No matter how good an act might be, if it were not done in some way for God, or referred to Him, it would not merit a Divine recompense. This holds good in the natural order, as well as in the order of grace. But the relation to a reward, the claim for recompense, in the natural order, is not based upon a positive ordinance of the Divine Will alone. It is a natural relation. Goodness in human conduct means direction, progress, to the end for which man was created. That end is not a mere abstract infinity, but a Person of Infinite Perfection. Human perfection consists in likeness to the perfection of God. The Infinite Holiness of God is a concept which we derive from the holiness which is our own ideal, but which we raise to the Infinite Power by the methods of affirmation, denial, eminence. Union with God by knowledge and love is the goal of our natural being, the happiness which we desire. It cannot be attained without that practical love of the right, of the good, of law and of order, which is the essence of holi-

[14] MacDonald, ib.

ness in man as soon as it recognizes law and right as Divine in origin. Human goodness is a participation in the goodness of God. The joy of a good conscience implies more than mere self-approval; it springs from a deeper root than mere human pride. When Faith comes to the aid of psychology and metaphysics, it helps men to see in the love of virtue a sign of our Divine origin and destiny; St. Paul was able to remind the Athenians that one of their own poets had said, "For we are also His offspring". Remorse of conscience, on the other hand, is more than wounded vanity, more than mere self-contempt, and shame at self-abasement. It contains an element of fear, the counterpart of that vague desire for the good which is at the root of all human action. There is in it a foreboding of eternal ruin, of failure to attain to the goal of our existence, which is union with a Person of Infinite Perfection and Holiness. The sense of shame, too, implies the consciousness, however vague, however acquired, of the Presence of a Witness. The feeling of effort, the sense of power exerted, in the choice of good or evil, gives us our most vivid and most real notion of causality, upon which all our natural theology is based. Religious and conscientious men see all these things at a glance, as it were, by a process of implicit reasoning, which passes so swiftly as to be mistaken for an intuition, an original and direct deliverance of consciousness. Perhaps the question may be settled by saying that the sciences of ethics and metaphysics have to be invoked, with their long formal processes of explicit reasoning, before we can fully accept the results of the implicit reasoning of Newman.

The second disposition leading to faith in Christ is "earnest desire that God would reveal Himself, and an eager looking out for the chance of His doing so."

But is such a desire compatible with fairness and impartiality in religious inquiry? Is it reasonable? Newman answers as follows:

> The more a person tries to obey his conscience, the more he gets alarmed at himself for obeying it so imperfectly. His sense of duty will become more keen, and his perception of transgression more delicate, and he will understand more and more how many things he has to be forgiven. But next, while he thus grows in self-knowledge, he also understands more and more clearly, that the voice of

conscience has nothing gentle, nothing of mercy, in its tone. It is severe and even stern. It does not speak of forgiveness, but of punishment. It suggests to him a future judgment and does not tell him how he can avoid it. Moreover it does not tell him how he is to get better; he feels himself very sinful at the best; he feels himself in bondage to a tyranny which, alas, he loves too well, even while he hates it. And thus he is in great anguish and cries out in the Apostle's words: "Unhappy man that I am, who shall deliver me from the body of this death?" [15]

He cannot stay at home; he cannot rest in himself; he wanders about from very anxiety: he needs some one to speak peace to his soul. Should a person come to him professing to be a messenger from heaven, he is at once arrested and listens; and whether such profession be actually true or false, yet his first desire is that it may be true.[16]

Here we may notice an advance made in the Dublin sermon. Conscience reveals not merely our failure to live up to what we actually know, and our danger arising from that failure; it also reveals our ignorance of the means of improvement. We do not know how we are to get better. In the next passage we see further advance made in reference to the revelations of conscience. Widespread and long-continued ignorance about the moral law in pagan times is one of the reasons assigned by our apologists to show that revelation from God is necessary for man. This ignorance is revealed by conscience to the man who tries to be faithful to its meagre light. Protestants as a rule do not set a high value on Moral Theology; Pascal gave them an excuse for a neglect which is based on deeper and more practical reasons than are detailed in the *Provincial Letters*. One of the subsidiary aims of the Oxford Movement was to remedy this state of affairs, by providing what was called Practical Divinity. Still, it is not without significance that this recognition of the need for knowledge of the moral law is not mentioned in the Oxford sermon, while it is described in the Dublin sermon as follows:

Men who have not the faith, find it most difficult to separate what conscience really says, taken by itself, from what their own passion

[15] Dispositions for Faith, p. 67.
[16] Faith Without Sight, p. 20.

or pride, self-love or self-will mingles with it. Many is the time when they cannot tell what that true Inward Guide commands, and how much comes from a mere earthly source. So that the gift of conscience raises a desire for what itself does not fully supply. It inspires in them the idea of authoritative guidance, of a divine law; and the desire of possessing it in its fulness, not in mere fragmentary portions or indirect suggestions. It creates in them a thirst, an impatience, for the knowledge of that Unseen Lord and Governor and Judge, who as yet speaks to them only secretly, who whispers in their hearts, who tells them something, but not nearly so much as they wish and as they need. A religious man, who has not the blessing of the infallible teaching of revelation, is led to look out for it, for the very reason that he is religious. He has something, but not all; and if he did not desire more, it would be a proof that he had not used, that he had not profited by what he had. Hence he will be on the look-out. Such is the definition, I may say, of every religious man who has not the knowledge of Christ; he is on the look-out.[17]

On the other hand, such persons as prefer this world to the leadings of God's Spirit within them, soon lose their perception of the latter, and lean upon the world as a god. Having no presentiment of any Invisible Guide, who has a claim to be followed in matters of conduct . . . they feel no antecedent desire or persuasion that God may have made a revelation of Himself in the world; and when they hear of events supernatural, they come to the examination of them as calmly and dispassionately as if they were judges in a court of law, or inquiring into a point of science. They acknowledge no especial interest in the question proposed to them; and they find it no effort to use their intellect upon it as rigidly as if it were some external instrument which could not be swayed. Here, then, we find two opposite characters of mind; the one credulous (as it would be called), the other candid, well-judging, and sagacious; and it is clear that the former of the two is the religious temper, rather than the latter.[18]

This is a sufficiently clear challenge to rationalism. It has been met with the scornful question: Are religious people the only conscientious people? The challenge is made more definite, and, at the same time, partly justified, in the following passage:[19]

[17] Dispositions for Faith, p. 66.

[18] Faith Without Sight, p. 19.

[19] Ib., pp. 21, 22.

Let us suppose two persons of strong mind, not easily excitable, sound judging and cautious; and let them be equally endowed in these respects. Now, there is an additional reason why, of these two, he who is religious will believe more and reason less than the irreligious; that is, if a man's acting upon a message is the measure of his believing it, as the common sense of the world will determine. For in any matter so momentous and practical as the welfare of the soul, a wise man will not wait for the fullest evidence before he acts; and will show his caution, not in remaining uninfluenced by the existing report of a Divine message, but by obeying it though it might be more clearly attested. If it is but fairly probable that rejection of the Gospel will involve his eternal ruin, it is safest and wisest to act as if it were certain. On the other hand, when a man does not make the truth of Christianity a practical concern, he will feel himself at leisure (and reasonably on his own grounds) to find fault with the evidence. . . . If religion be not a practical matter, it is right and philosophical to be sceptics. Assuredly fuller and higher evidence of its truth might be given us; and, after all there are a number of deep questions concerning the laws of nature, the constitution of the human mind, and the like, which must be solved before we can feel perfectly satisfied.

Pascal had also said that the extreme practical interest of the matter made it the part of a prudent man to act as if Christianity were true, even though demonstrative proof of its truth were not available. But faith demands certitude about its preambula, and in time Newman came to realize the danger of even seeming to admit that religion is based ultimately upon a mere sentiment or emotion, however exalted.

In the Dublin sermon (p. 69) he says that the news about revelation "affects the religious man profoundly, thrills through him, so much so that provided only the message, or examination, be of such a nature as to answer his needs, he will be under a strong temptation to believe it if he can, on very little evidence, or on none at all." In his Anglican days Newman would not have said, "if he can", nor would he have used the word "temptation". He has come to realize the rashness of premature conversion. This is also indicated in his rewritten account of the man who has not the due religious dispositions (p. 69). "He is as little stirred by the report that a message has been received from the unseen world, as if he heard that a great man had arisen at the antipodes, or that

there had been a revolution in Japan." Here, we notice, the dangerous contrast with the judge in his court, or the scientist in his laboratory, is silently dropped. "Here then, we come to the critical difference between the two descriptions of men. The one is active, the other is passive, when Christ is preached as the Saviour of the world. The one goes to meet the truth; the other thinks that the truth ought to come to him. The one examines into the truth that God has spoken; the other waits till this is proved to him. He feels no personal interest in it; he thinks it not his own concern, but (if I may so say) God Almighty's concern. He does not care to make the most of his knowledge; he does not add up his facts and cumulate his arguments. . . . He goes the way to reject a divine message, because he will not throw himself upon and into the evidence" (p. 69).

Here we find explicit recognition of the intellectual process of inquiry, of estimating evidence, which must go before faith. So too in the Oxford sermon the fault of St. Thomas was supposed to be "a craving for certainty"; while in the Dublin rewriting, "his fault is declared to have consisted in thinking that he had a right to be fastidious, to pick and choose by what arguments he would be convinced, instead of asking himself whether he had not enough to convince him already."

The same change of attitude is made still more manifest by a comparison of the practical conclusions of the two sermons. According to the Oxford sermon:

> As faith is content with but a little light to begin its journey by, and makes it much by acting upon it, so also it reads, by twilight, as it were, the message of truth in its various details. It rests content with the revelation made to it; it has found the Messias, and that is enough. The very principle of its former restlessness now keeps it from wandering. When the Son of God hath come and hath given us understanding to know the true God, wavering, fearfulness, superstitious trust in the creature, pursuit of novelties, are signs, not of faith, but of unbelief.[20]

It may not be fanciful to see here the Anglican warning his brethren against the fascinations of Rome, with her promise

[20] Faith Without Sight, p. 23.

of certainty, consistency, order. If that be a correct view of the passage the Dublin sermon ends with a direct answer to it.

Many is the man who has a drawing toward the Catholic Church, and resists it, on the plea that he has not sufficient proof of her claims. Now he cannot have proof all at once, he cannot be converted at once, I grant; but he can inquire; he can determine to resolve the doubt before he puts it aside, though it cost labor and time to do so. The intimate feeling of his heart should be: What must I do that I may be saved? His best consolation is the promise: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. If, instead of this, he quarrels with this or that particular proof, never thinks of inquiring for himself, and ascertaining where the truth lies, contents himself with admiring the Church, and so ends the matter, what is this but the conduct of one who has no sensitive conscience, who loves his own ease, or the comforts of life, or his worldly reputation, or the society of his relatives, or his worldly interests, and considers that religious truth is not worth the sacrifice of these advantages?

Newman concluded the Dublin sermon with the following characteristic words. He does not question the cogency of the ordinary abstract arguments which are advanced in proof of Christianity.

But I question very much whether in matter of fact they make or keep men Christians. Be sure, my brethren, that the best argument, better than all the books in the world, an argument intelligible to those who cannot read, as well as to those who can, an argument intellectually conclusive, and practically persuasive, whether for proving the Being of God, or laying the ground for Christianity, is that which arises out of a careful attention to the teachings of our heart, and a comparison between the claims of conscience and the announcements of the Gospel.

The subjective method, used with due caution, and without disparagement of time-honored methods, has secured recognition from our apologists. But there is more than this in Newman's words.

No one can fail to be impressed by the very emphatic language with which the Fathers extol the evidences of Christianity; it is a commonplace with them to say that he who is not convinced must labor under some mental deficiency. On the

other hand St. Thomas has stated for us the well-known Dilemma of Faith: If the evidences are convincing, assent is not free; if they are not convincing, assent is not reasonable. He answers by admitting the full value of the evidences, miracles, prophecies, etc.; but he adds that the mind in assenting is also moved by "quod plus est, interiori instinctu Spiritus Sancti". The will has to be strengthened so that it may hold the gaze of the intellect steadily fixed upon the light of truth; the mind has to be enlightened, the interior eye purified from prejudice and error. Illuminating grace must go before and accompany the act of faith. In the regenerate soul there is a gift of wisdom, which enables it to relish the things of God, to look at all things in the light of Him who is the end of all. A gift akin to this affords the conscientious inquirer the power of appreciation and discernment, and secures his courage and loyalty to truth. The grace of God enlightens the mind and strengthens the will to embrace and to keep the faith. It makes plain the duty of loyalty to the truth, and the means of preserving that loyalty. It impresses upon the conscience the sense of a great responsibility as well as of a great happiness. Thus conscience under the eye of God and aided by His hand is the best of all arguments.

P. FORDE. S.T.L.

St. Paul, Minnesota.

SOCIALISM OR FAITH.

XIII—THE WILL OF THE STRONG.

THE DEAN OF MILTON walked quietly up the aisle of the crowded courtroom and took his place in the witness stand. A profound hush of bewilderment and expectancy fell over the crowd of anxious, weary men who jammed the room. It had not occurred to anyone in Milton that Father Driscoll might be called as a witness in the prosecution of Jim Loyd's trial. The attorney for the prosecution had served the subpoena in person, so that only he and the priest knew that the latter was to appear.

If he had come as a character witness for the defense, or if he had come to clear up some point in Jim Loyd's actions, it

could have been understood. But that the prosecution should bring him here and attempt to use him was unbelievable.

Loyd that morning had requested to be secured to one of the jail guards. Fred Wheeler, the warden of the jail, who was responsible for his keeping, was a good man and his friend. He did not understand the reason for Loyd's request. But he did what was asked. He locked Loyd's left arm to the right arm of a stout keeper by a steel chain. On a raised stool beside the prisoner's box the keeper sat leaning on the rail.

As Father Driscoll stepped into the witness stand, Loyd started to rise, but the chain, which he had forgotten, tugged sharply at his wrist—by way of reminder. He looked into the calm, clear-eyed face of the old priest, and remembered that he had promised to see this thing through to the very end.

He remembered Sargent's threat that he would find a way to drive Father Driscoll from Milton, but, on sober thought, he had dismissed it as angry bluster. Now he did not know what to think. He would wait.

The Dean himself was as much puzzled as anyone in the room by the action of the prosecution in calling him. Since yesterday, when he had received the subpoena, he had been beating his brain to understand the significance of the move. At first he had thought that it was only a part of Sargent's general tactics, a ruse, designed to give the impression that the priest was willing to assist in the prosecution of a Union man —that the Church generally was against Labor. But he knew that John Sargent was not just now wasting his time creating public opinion. He must have some definite and immediate motive in it. Slowly and reluctantly Father Driscoll had come to the conviction that the move meant some kind of a trap for himself.

Attorney Winters, with a show of courtesy, waived the form of the oath and proceeded drectly to his questions.

"Do you remember, sir," he began, "the night of the twenty-ninth of August last?"

"I do."

"You talked with the prisoner on that night?"

"I did."

"Where was this?"

"On the steps of my church."

"What was the substance of the conversation?"

"Nothing that could in any way relate to this action."

The prosecuting attorney was somewhat taken back. He had not anticipated difficulty so soon.

"In view of the fact," he said, after a little pause, "that the prisoner, right up to the moment that he came to speak to you, was engaged in an act that led directly to the crime charged in this action, your answer seems hardly probable."

"If you were not prepared to accept my word," the Dean replied stiffly, "you should have exacted the formal oath."

"No, no, sir; nothing of the kind!" exclaimed the attorney blandly. "It really does not matter whether you answer that question or not."

He did not wish to put the priest under oath. He was acting under instructions. And, so far as those instructions went, or even so far as the conviction of Loyd was concerned, he said truly that it did not matter whether Father Driscoll answered that particular question or not.

"I take it," he began again, "that on that occasion you gave the prisoner advice?"

"I did."

"You are his spiritual adviser?"

"I am the parish priest of Milton."

"Your people habitually come to you for advice? They do as you advise them?"

"Sometimes," said the Dean drily.

"Well, then, the point I am trying to make is this," the attorney went on, taking the Dean into his confidence; "we have proved that this prisoner was on his way to commit a crime when he saw you. We have proved that he had with him the means of committing that crime while he talked with you. We—"

"You have proved nothing of the kind," said the Dean sharply.

But the attorney went swiftly on:

"We have shown that the defendant, intent upon a crime, came to you. You advised him. He changed his purpose. He did not commit the crime—at that time. We are bound to assume, then, that you were cognizant of his intent and that through your influence the crime was—postponed."

"Your assumptions have no place in a court of justice," said the Dean warmly. "I have told you that our conversation had no bearing whatever on this action."

He was still puzzled by the attorney's line of questions and presumptions.

"This prisoner is an avowed Socialist," said the attorney, leaping to an entirely new line of deductions. "Being a professed Socialist, he could not be a member of your Church, could he?"

"'My Church'," the Dean said evenly, "has to do with the moral law and the faith of Christ."

"You do not wish to answer?"

"I have answered."

"The question was perhaps too broad," the attorney went on, unheeding. "At any rate, the prisoner has not for some time been an active member of your congregation. Your friendship with him has been rather personal than—should I say—professional?"

"I do not understand your question or what bearing it has."

"You remember the night of the day on which the prisoner was arrested?" asked the attorney, jumping quickly to a new line.

"I remember."

"You were in the Mohawk County jail that night?"

"Yes, sir."

"You were aware that the prisoner had a plan formed to break out of the jail and to take possession by lawless force—by murder, if necessary—of the Milton Machinery Company's plant and of this town?"

"I learned of that after going to the jail."

"You took the keys of the jail from the Sheriff of this County and offered the door of freedom to the prisoner?"

"That is partly true."

"You said to him, 'If you go out from this place, you take me with you; if you do this thing, I shall have the responsibility.' You said those things?"

"I used such words."

"Now, do you take such responsibility for every act of one of your parishioners? In other words, did you take such an attitude with this prisoner as the parish priest of Milton, or

did you do so because there was an intimate personal relationship, friendship, and understanding between you and this prisoner?"

"What I did, I did as a priest of God, to avert bloodshed."

"The point is," said the attorney quickly, "that you were *able* to do it. It goes to prove that your influence over this prisoner was at all times paramount, all-powerful.

"Here he was," Winters declaimed, "on one occasion going directly to the commission of a crime which we are proving he did later commit. Advice from you turned him aside. Here he was on another occasion ready to walk triumphantly out of jail and start a miniature civil war. A few words from you turned him back. His whole course of action during this entire trouble has been largely guided by you. Witness the fact that in the very jail you prevented him from a murderous attack upon Mr. Sargent!

"Can you expect any reasoning community to believe that you have not been part and parcel of his acts? Has he not come to you? Have you not stood at his elbow? Has not your will, your advice, dominated him at every turn?"

Loyd's counsel was on his feet protesting madly.

"Your Honor, this is an outrage! It is an infamous abuse of privilege! This witness is not here to be tried for—"

The judge rapped sharply and rebuked him.

"Mr. Morgan, you are to remember that this witness is here for the prosecution. It is not your part to protect him."

"My position," Winters continued to the Dean, "as District Attorney of this County, impels me to advise you that you have come dangerously near to what might look like com—"

"Sir, is that a threat?" The old priest towered up to the full of his great height, his strong white locks of hair flung back in indignation.

"Well, sir, let it be a threat, then. Let it stand as a threat, and I will match it. I will say that I *am* responsible for Jimmie Loyd. I will say that I answer for the things that he has done. I will say that I am *proud* to have stood at his elbow! I will go farther: I will say that I would not be afraid or ashamed to stand where he stands! I will say more!" he went on, his voice booming above the feeble rapping of the judge's gavel. "I will say to this judge upon the sacred

bench of justice, I will say to these sworn jurors, I will say to this community, to this County of Mohawk, I will say that if James Loyd be convicted of this thing, then it is not *he* who will be convicted! Rather, it will be this judge upon the bench, these jurors in the box, the citizens of this county, we, all of us, we it is who will be convicted, because we live here and allow these things to be possible!"

In the dead, breathless silence that followed, Winter's voice came out like an explosion:

"The witness is excused."

The Dean stepped down heavily, and, pausing only for one quick, quiet look to Loyd, he made his way to the door, and started up Court Street toward home. He was shaken, and he was not at ease with himself. He had done no good, he told himself, with his dramatics. And Winters, he saw now, had accomplished the very thing that he had set out to do. He saw now the hand of John Sargent.

It would make no difference in Milton, of course. But Jim Loyd's case was already receiving a lot of space in the New York papers, and he realized what they would look like to-morrow morning, when they would have garbled up Winter's assumptions and his own answers into testimony and evidence. Reporters would be besieging the bishop's door before noon to-morrow. And, next to sin, the bishop hated sensation above all things.

He saw that a shrewd man, a man shrewder even than John Sargent, had suggested this. But he did not know that so great and so shrewd a man as Jasper Macon, the wiliest and boldest strategist in all America, had thrown the stone that had landed in his pond.

He had no fear of reproof from the bishop. No, that was perhaps the worst of it; the bishop would sorrowfully ignore the whole matter, giving no chance for explanation or understanding.

And people, so many people through the country would misread and misunderstand.

It was Christmas Eve. John Sargent was preparing his Christmas presents. It was going to be a green Christmas. A week of untimely warm weather and rains had taken away

the snow, leaving sodden fields and black hillsides and mud, lakes of ugly, indecent mud. A green Christmas is a grey Christmas, a dreary, chilling, dampening season of forced cheer. The old people say that it makes a full churchyard. It is never welcome with us in the North country.

It looked in loweringly upon John Sargent where he sat in his private office in the Milton Machinery Company's plant going over the things that he had arranged for his Christmas greeting to various people.

First, there was a bulky package, heavily sealed and covered with stamps, addressed to the office of the Attorney General of the United States. It was filled with records, affidavits, certified copies, rescripts, and documents, legal and illegal. These papers covered the doings, written and unwritten, of the International Farm Machine Company during the five years since its organization.

That corporation had recently come under the scrutiny of the Attorney General in the matter of certain rather flagrant violations of the laws of interstate commerce. The Government had instituted a suit looking to the dissolution of the corporation.

That corporation and its banker, Jasper Macon, had some time ago tried to ruin John Sargent—and that just at a time when he was at death grips with his employees and with the Governor of the State. He had considered it very unsportsman-like and unkind rivalry. By way of a Christmas present to the International, he was now sending to the Attorney General, for his suit against that corporation, documentary evidence sufficient, if properly handled, to dissolve into atoms any corporation existing.

Also by way of Christmas present to the International and to Jasper Macon, he was sending out to his agents everywhere detailed selling orders, so that they might, at the critical moment of the suit against the International, dump upon the markets of this country and Europe great quantities of farming machinery. The result of this would be that they would under-sell the International into practical bankruptcy. He could not hurt Jasper Macon personally very much. But he believed that his Christmas present to Jasper Macon's pet combine, the International, would be its death warrant.

Through the District Attorney, Winters, he had already presented his Christmas greeting to "that old priest," the Dean of Milton. The Dean had received it in the trial room of the court house, as we have seen.

Jim Loyd, he was confident, would receive his Christmas present to-day. It would be in the shape of a prison sentence. It could not be for more than ten years or for less than three. But Ichabod Whitcomb could be depended upon to make it nearer the former than the latter.

His present to Governor Gordon Fuller he had sent out this morning in the form of a statement to a group of Metropolitan newspapers. In it he had told the newspapers and the country that the board of arbitration which the Governor had created to settle the differences between the Milton Machinery Company and its employees was a ridiculous failure. He had announced his refusal to be bound by any of its findings. And he had told the country confidentially that the action of the Governor, in confiscating the Milton plant at the time of the strike and putting the men back to work under martial law, had been, in so many words, nothing but a piece of political bravado and demagogy which the Governor had known he could not really carry out.

That completed the list of individual remembrances. It had been a long time since John Sargent had remembered so many people at Christmas.

There were, however, nearly four thousand men and about four hundred women for whom also John Sargent had arranged a Christmas greeting. These greetings were not directed to individuals. They were in the form of notices printed in squares of white cardboard, in plain black letters. About a hundred of these notices lay in a neat pile on John Sargent's desk. Because it was Christmas Eve, the entire plant would close down to-day at five o'clock. At five minutes to five, twenty clerks from the office would hurry down through the various rooms of the mill to tack up one of these notices on a board that hung beside the exit from each room. They would be read by, or translated to, five thousand people in less than five minutes.

John Sargent picked up one of the notices and read it reflectively. It ran:

All employees of this Company who on 3 May of this year voluntarily left their work to go on strike are, by this notice, discharged from the employ of this company. Time checks may be presented at the Manufacturers National Bank on or after 26 December.

THE MILTON MACHINERY COMPANY.

While John Sargent had been feverishly driving his mill to double capacity in an effort to glut the markets and undersell his enemy, the International, he had been all the time preparing this Christmas greeting for his old employees.

He had finally come to the conclusion that his father's policy, and his own, had been a mistake. Once it may have been the part of wisdom to let the people take root in Milton, to let them own homes and thus bind them to the town and the mill. But it did not seem to be so now. It gave them the power to sustain a long strike. And in these days of fierce competition a long strike was too disastrous. What was worse, their feeling of independence and their increasing education made them ready to invite government interference. The more prosperous and advanced the town was, the more noise it could make. And wherever there was noise and agitation there was sure to rise up some notoriety-seeking official with a thirst to interfere.

So he had crowded his mill up with almost double the number of men and women that he would use when he should go back to normal conditions of running. He had trained two men for every job requiring skill and experience. He had trained two women for every machine. He could drop every one of the old employees, below the ranks of the foremen, and go on with the new men at about the capacity and speed at which he had formerly run the plant.

From the schedule of the trial of Jim Loyd which was now drawing to a close up in the court house, he had figured that at about five o'clock to-day the jury would find Jim Loyd guilty. The judge would pronounce sentence immediately. He had told Winters to time the progress of the trial so that Jim Loyd should receive sentence at about the same moment at which the old employees of the Company were receiving their sentences. He dropped the notice on the desk and went out and down through the mill.

Down in the power house, he looked out over the dark, sullen body of the river. The great pond, a lake almost, stretched broad and deep and black, away for miles, into the heart of the hills. The Maker of the Hills had formed here a great and ready servant and had given man dominion over that servant, a dominion without hire and without price; a servant that toiled on unceasingly, asking only for more work.

John Sargent loved the glum, silent river with its millions of horsepower lying in leash there between the hills. And not only because it worked for him for nothing: he loved it because it was dependable. It never tired, never had excuse, never failed.

Up out of the wheelpits, where the hands of the river worked, came the shafts of steel and with their elbows of beveled gears turned the power of the river into the massive main shaft of the mill. To the main shaft were hitched the fourteen dynamos that turned the strength of the water into electric current. From them went out the slim arteries of lightning that lighted the furnaces, that turned the wheels and made John Sargent's mill a living thing.

Here men worked quietly, smoothly, oiling, cleaning, burnishing, dressing the dynamos for the Christmas rest. John Sargent went about running a critical finger over polished surfaces of brass and copper and steel, for these were costly tools, these dynamos. A little rust, a little drip, might easily stand him the loss of ten thousand dollars.

Satisfied, he climbed a ladder, stepped through a door in the wall and came out upon the runways of the furnace room. Here all was fever and hurry, men rushing about here and there, great cranes snapping their loads jerkily into the air, furnaces flaring up to the leaden sky. To the unskilled eye it would have been a chaos of undirected fury. To John Sargent's grim eye, as he took in the state of the room at a glance, it all meant that every man was hurrying so that all the furnaces might be cleared at the stroke of five, and all be free to go. "They wouldn't jump that way for me if I was sweating blood to get them to hurry," he muttered to himself. "Well, they can rush now. A lot of them'll have plenty of time to rest."

The casting-room, when he came to it, was one bank of impenetrable, murky fog that came crowding in from the damp air outside and that rose from the sizzling puddles of metal. Only the nearest of the electric bulbs blinked feebly through the gloom and showed now and then a black head or a naked shoulder as some man partly emerged from the murk. It might have been a bottomless pit, with now and then a restless soul pushing up to the surface.

The milling-room was crowded to the last inch of available working space with men whose minds and bodies seemed keyed to the single thought that they were to handle as many pieces of iron as it was possible for human hands to turn in a given time. They were piece-workers nearly all, trained to the last second of accurate speed, and ever trying to crowd an extra movement into that second.

All about them lathes whirred and whined their complaint and drills shrieked as they bit into the iron, but the men drove on silently, measuring the pieces of iron that they drilled and turned against the racing of the seconds on the clock.

John Sargent disliked this room. There was too much hand work here. The eight hundred clever, high-priced workmen in this room always irritated him. They were the men who did most of the thinking and the talking for the rest of the mill. Agitations, committees, delegations with differences and complaints generally found their brains and their spokesmen in this room. These men were readers and talkers. They were full of arguments on the cost of materials, on profits, on the value of the labor put into the product.

Their work was almost entirely mechanical, he argued. The motions they made could be made just as accurately by machinery—and faster. Why could he not clear them all out and make machines take their places? The trouble was that each man of them had to do just a little bit of thinking with each piece of work. A little, a very little, but it was just that little bit of thinking that a machine would not do. When would they give him machines, machines that he could buy outright and hitch to his shaft, that would do just that little bit of thinking for him?

There was little Joe Page on his high stool at a lathe. Just because he could do that very little bit of thinking that a ma-

chine would not do, John Sargent had to clothe him and feed and bed him.

He came out now into the enormous, open, sky-lighted assembling-room where the bed frames of the machines were set up and the "travellers" came hurrying in from all directions with pieces and dropped them almost magically into place in the frames. This was what John Sargent loved to watch, the setting-up of the complete machines, ready to be run upon the cars. What man does not love to see the turned-out ready product of his own hand or brain? Here was results. Here was money that could be counted.

He was willing to pay the twelve hundred men who worked in this room. He did not begrudge it. Their work was heavy. They were not paid for mere thinking.

Last of all there was the twine-mill. Such daylight as there had been was gone now. The arc-light sputtered fitfully up and down the endless rows of machines. Seven hundred women, ranging in years from fourteen to sixty, stood here in one barn-like room, bending to the endless nursing and feeding of the insatiable winders.

The wooden floor under their feet was wet and spongy. The air of the room was filled with cloudy wreaths and spirals of condensing steam, released into the room because the twine fibre must be kept damp while it was being worked. Their clothing was soaked through and through with the mist of the condensing steam. Their hair, tightly wound into unsightly knobs to keep it from the snatching arms of the winders, was sprinkled over with great, glistening jewels of water and tar vapor from the spray baths through which the twine was run.

Through the streaked smudges upon their faces ran the cruel, bitter lines of heart-breaking fatigue. They were unlovely, unsightly, and they did not care. Their feet were swollen; they ached in every nerve from the endless strain of standing in one cramped position; their heads swam with pain and blood congestion back of the eyes; but their nimble, automatic fingers ran swiftly in and out among the hooks of the winders.

Some, the stronger ones who had a little of strength or nerve left, were racing to finish a certain amount of work. But for the most part they merely held on blindly to the pace of the machines before them.

Across the room from John Sargent stood a bent, white-haired woman, her hands weaving steadily in and out among the clutching hooks. There was nothing to distinguish her white head, the skin drawn drum-tight at the temples, or her quivering, thin body from plenty of others about her. But, somehow, it seemed to John Sargent that he ought to remember her. There was *something* in some way familiar about her. He *did* remember her. She was Milly Ashley. Forty years ago, he remembered, she was the prettiest, sauciest girl in the old Academy of Milton.

She had married somebody. They all do, for some reason or other, he reflected. And here she was in her old age down to this. It was too bad.

As he watched, the woman's hands left the winder and rose gracefully in the air. She swayed back a little from the machine and waved her hands in easy, measured gestures to the time of something that she began to recite. John Sargent could not hear what she said, but from the gestures and the even motions of her lips it was evidently a part of some poem.

The girl next to her caught the raving woman and half lifted, half dragged her out to the safety of the aisle. Nonie Gaylor, superintendent of this mill, appeared from somewhere and directed two stout elderly women to help the woman to the dressing-room. There was no panic, no shrieking, no disorder. These things were of common occurrence. John Sargent admired for a moment the efficient, time-saving way in which the affair had been handled.

Then Nonie Gaylor came back and did a strange thing. The woman's machine was still running. Nonie Gaylor stepped into the vacant place and went on with the woman's work. She had been doing piece-work and the few pennies would mean something to her.

John Sargent did not like this. The Gaylor girl should remember that he paid for her time to superintend the whole mill, not to run a single machine. He would step over and tell her so. But just then a boy from the office appeared at his elbow and began tacking a notice on the board by the door. Sargent turned in the doorway and went back toward his office.

He had not gone twenty steps from the door when he heard a scream. Anne Casimir had slipped over and read the notice.

Screaming and sobbing fearfully, she threw herself upon a bale of twine fibre. In an instant every machine in the room was deserted. This was not merely a case of a girl fainting or in hysteria.

Scrambling, tearing, pulling, they fought their way by platoons up to the billboard, howling out the notice in five languages to those behind. Someone tore the notice down and they jumped and stamped upon it in frenzy, while Nonie Gaylor and her forewomen tried futilely to head them back to their places.

A stout girl grabbed a heavy floor mop and swinging with all her strength jammed it down into the rapidly revolving arms and clutches of an expensive duplex stripper. That was all that was needed. The fierce, leaping fury for destruction ran over them like a driven fire. In two minutes the room was a wreck.

In vain did Nonie Gaylor and her forewomen, aided by a few thoughtful ones, herd them out of the room in droves. They rushed back to their work by other doors. Then the power went off. Now they could not smash things so easily. It palled.

With one impulse they rushed pell-mell and screaming from the room. Stamping and howling they trooped down through the mill, through the parts where no woman was allowed to go, until they came shrieking into the big assembling room. Here the great part of the men were standing, helpless and dumb. Some were shouting foolish and half-hearted threats. Some were frankly crying. Others were cursing futilely. Like a raging tornado the women and girls came tearing in among them shouting:

"Do something! You cowards, do something! We've smashed our room!"

"Why don't you do *something!*"

"If Loyd was here!"

Loyd! As if they had been waiting for that word, it seemed to wake the men to life. It ran out of that room and through the next and on down through the whole mill like a cry of fire. Men went hurtling over each other out of every exit of the plant. In twenty seconds the mill-yard and the street outside were jammed with a roaring, seething mass of

men and women, shouting, chanting, and screaming over and over the one word: "Loyd! Loyd! Loyd!" They knew where they were going and what they were going to do.

In the court house the trial of Loyd was being hurried to its appointed close. The last witness of the prosecution had been brought forward to strain Loyd's words and actions to a proof of his guilt. While it was admitted to have been physically impossible for Loyd to have been near the scene of the explosion of the stockhouse of the Sargent plant, yet the facts, that he had kept explosives in his possession, that he had apparently intended to use them, that he was of a violent and terrible temper, stopping at nothing in his anger—all these had been plaited together to make a rope of conviction.

In vain Stanley Morgan had entered his last monotonous and useless exception to the judge's rulings. He had tried to show that not a single bit of real evidence had been introduced bearing upon the actual charge. He had tried to go past the judge and get at the feelings of the jurymen through their sense of fair play. But he knew that he had failed. Those men had been put upon that jury because the majority of them were so placed that they would not dare vote for any verdict other than the one John Sargent demanded. And the others would do what the stronger will of the majority would force them to do.

In his summing up for the defense he had appealed to every American sense of justice and manhood. He had shown that the case was one of flagrant and malicious perversion of justice. But as well might he have talked to the graven scales upon the wall, and expected them to tip.

Winters, concluding for the "State", was a marvel of skilled and hypocritical moderation. He did not denounce. He deplored. He was sorry; he was pained. But the facts were such and such and such, as the jury had seen. The "State", he said, had no feeling whatever in the matter. Jim Loyd had been entitled to the protection of the law as was every other citizen. But he had defied the law. For fancied wrongs he had taken revenge into his own hands. And the "State" had reluctantly, almost, seen itself obliged to act.

Through all this Jim Loyd sat grim and unmoved, his eyes and his mind, apparently, fixed upon a knot in the floor below him.

The judge in his charge to the jury did not stoop to use any of the suave duplicity which had marked the speech of the District Attorney. Ichabod Whitcomb was a blunt and brutal man by nature, and his methods were coarse. He did not confine himself to instructing the jury upon the law of the case, as he was strictly bound to do. He went out of his way to point out to the jurors lines of reasoning, by following which they must properly bring in a verdict of guilty. He so construed to them the law and the value of evidence and the force of the particular evidence in this case that there seemed nothing left for the jury to do but to find the prisoner guilty.

And even through this, the contamination of justice at the fountain head, Loyd sat unblinking. He was waiting for the very end. Long since, he had come to the conclusion that the law, the State, Society, Justice, all were simply names for The Will of the Strong. So far it appeared that John Sargent, with the things that he could buy and command, represented that will of the strong. Well, he would see this farce to the end, and then—and then he would see farther.

In the jury-room on the first ballot the vote was nine for conviction, three for acquittal. The nine went to work upon the three. In the second ballot the vote was eleven for conviction, one for acquittal. A little druggist from Greenville was holding out. Before the next ballot was formally taken, he too had given in to the will of the majority.

The jury filed solemnly back to their places in the trial room.

"Gentlemen of the jury," came the traditional query from the bench, "have you reached a verdict?"

"We have."

But Jim Loyd was not listening. From down the street there came to his ears a many-throated roar, the roar of a multitude of men in rage, pierced thinly by the shrill, high cries of women. He was listening to that.

"What is your verdict? Is the prisoner guilty or not guilty?"

But Jim Loyd did not wait to hear the single word. He quietly snubbed the wrist chain across the railing, vaulted the rail in a spring, and, bringing his whole weight down upon his fore-arm as a lever, snapped the chain. Three steps on the floor, and he was surrounded by a dozen men who had leaped forward at his first motion.

The jail guard drew his revolver and fired once, in the air. It would have been murder to have fired indiscriminately into the crowd. Jim Loyd was already covered, swallowed up in a whirling, crashing, irresistible mass of men struggling toward the doors. In another moment he was out in the street, the centre and the master of four thousand raging men.

He was going to see whose was The Will of the Strong.

[TO BE CONTINUED.]

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TWILIGHT SLEEP.

IT was not long after the introduction of ether by Dr. Morton of Boston in 1846 as an anesthetic in major operations that its use was extended to obstetric surgery. Anesthesia meant indeed the possibility of indefinite scientific advancement in this wide and important field and at a comparatively early date the use of ether and chloroform was advocated for the allaying of pain in even normal confinements.[1] Dr. Richard Von Steinbüchel of Graz was however the first to suggest the possibility of administering a drug in confinement which, while not interfering with what may be termed the physiology of labor and while obviating at the same time the evident disadvantages and even dangers of both ether and chloroform, would have the grateful effect of mitigating the pains of childbirth to the patient's endurance or of altogether annulling them. Von Steinbüchel's researches toward this end met with remarkable success; and his work was continued by Dr. Bernard Krönig, who had come from Jena to assume the directorship of the now famous Frauenklinik at Freiburg in Baden. In collaboration with his distinguished associate,

[1] Cf. Capellmann, *Medicina Pastoralis*, ed. lat. 5, p. 43.

Dr. Karl Gauss, to whom perhaps the elaboration of the special technique of the Dämmerschlaf is mainly due, Krönig succeeded in perfecting a method of painlessness in childbirth which is now popularly known as Twilight Sleep. The Twilight Sleep, however, which is the subject of so many articles, authoritative and popular, in the popular periodicals of the day, is not necessarily identical with Krönig's Dämmerschlaf; for in many of the large hospitals of both Europe and America investigation into the same subject has been carried on contemporaneously with Krönig's experiments at Freiburg, although it would seem that with the sole exception of Krönig's method all others have been tried and abandoned as both worthless and dangerous.

Be this as it may, it is hardly within the scope of the present article to review the vast amount of literature on the subject that has appeared within the last decade, and particularly since the publication in *McClure's Magazine* of June, 1914, of an article on Twilight Sleep, the authors of which claim intimate acquaintance with the Freiburg method. We shall therefore confine ourselves to such an account of the drug, or drugs, used in this work, the technique of their administration, and the peculiar condition of amnesia resulting therefrom, as will enable us to form an opinion in regard to the lawfulness of Twilight Sleep from the standpoint of Catholic theology.

First, then, as to the drugs. Scopolaminae Hydrobromidum,[2] $C_{17}H_{12}NO_4.HBr + 3H_2O$, is derived from the henbane plant, a member of the important botanical family known as the Solanaceae. It is of course by no means a new drug and has been used, though rarely, as a soporific in nervous insomnia and in the sleeplessness of mania; "and even when dropped into the eye its general systematic effect is soporific".[3] The comparatively small amount required to produce this effect would in itself indicate that it is a powerful drug. And in its administration in Twilight Sleep not only must account be taken of this fact but likewise regard must be had for the peculiar susceptibility of the individual patient to its influence. It is, besides, a difficult matter to get a stable prepara-

[2] Or simply scopolamine, provided this word is used to indicate the salt.

[3] Hare, *Practical Therapeutics*, Philadelphia, 1902, p. 390.

tion of the drug, most watery solutions quickly decomposing after sterilization. "This decomposition forms according to Gauss a by-product, apoatropine, which is toxic and has produced most of the bad results quoted by Hocheisen and others." [4] Professor Straub of Freiburg has succeeded in obtaining a stable solution by the addition of mannite, a hexatomic alcohol, which, when prepared in sterile ampoules, is not subject to decomposition. In addition to scopolamine the sulphate or the muriate of morphine is likewise used. In the practice of Krönig and Siegel at Freiburg these simple salts have given place to a synthetic derivative known as morphine-narcotine-meconate, prepared by Boehringer & Soehne of Mannheim under the commercial name of narkophen. Mention is also made of pantopone, a light reddish-brown crystalline powder containing all the alkaloids of opium as soluble hydrochlorides, in the proportion in which they naturally exist in opium. Dr. Knipe asserts [5] that he has used all of these drugs in Twilight Sleep and has obtained the best results with the morphine solution.

The psychic effect of drugs on man is well known; and the use of them for this purpose is to be found in every stage of civilization. In regard, however, to the amount to be administered to produce these effects, the test is almost invariably a physical one; and hence, barring the question of susceptibility, the dosage is fixed. Scopolamine as used in Twilight Sleep forms a remarkable exception to this general rule, the test to determine the amount to be given being almost entirely a mental one. This is the presence or absence of memory. In fact "Gauss insists that the success of the treatment stands or falls by the observations of this one test." [6] "The treatment is not started until the pains are occurring regularly, every four to five minutes and lasting at least thirty seconds." [7] "The first dose consists of morphine muriate (0.01 gm.) injected subcutaneously with a record syringe; the needle is left in place and a second syringe, containing 0.0003 gm.—0.00045 gm. scopo-

[4] Knipe, in the *American Journal of Obstetrics*, Dec., 1914, p. 899.

[5] L. c.

[6] Harrar and McPherson in the *American Journal of Obstetrics*, Oct., 1914, p. 625.

[7] Harrar and McPherson, ibid., p. 623.

lamine solution is inserted into the same needle and injected."[8] "Three-quarters of an hour after this first injection the patient is shown some object with which we make the test; and then thirty minutes later is again shown this same object. If at this time the patient remembers having seen the object before, which is usually the case, we then give the second injection, consisting of 0.00015 gm.—0.0003 gm.—0.00045 gm. scopolamine, but no morphine."[9] "Half an hour after the second dose the woman is asked whether she has had an injection, how many, and where; or if she remembers a watch or some simple object that was shown her at the time. . . Even if the memory is retained, no new dose is given; but twice more at intervals of half an hour her memory is tested again. If the memory is still retained, a third injection of scopolamine, 0.0003 or less, is given. The third dose thus usually comes an hour and a half after the second. Further injections are given, depending upon whether the memory is retained, dubious, or lost. Abolition of memory is the result desired. It requires the nicest judgment to suit the test to the standard of the intelligence of a given case, especially in patients of the lower grades of mentality."[10]

Twilight Sleep is therefore a delicately poised state of consciousness in which the centres of the sensitive memory in the brain are so acted upon as to bring about inhibition of the associative processes upon which the act of memory is dependent. Psychologically the faculty of memory is made up of four elements—the impression of an experience, its retention, recall, and recognition; the last of which is memory in its formal sense, i. e. the "cognitio praeteriti ut praeteriti". In the amnesia of Twilight Sleep there is impression of the experience of pain, and perhaps also retention; but recall and, *a fortiori,* recognition are lacking. But these psychic effects are not due to the action of scopolamine alone; or rather scopolamine is capable of producing them only under definite conditions. For it is well to insist that Twilight Sleep does not mean unconsciousness. On the contrary, the patient remains per-

[8] Knipe, l. c., p. 896.

[9] Knipe, l. c.

[10] Harrar and McPherson, l. c.

fectly conscious and intelligent;[11] and complete narcosis with its consequent abolition of physiological reflexes is just what the accoucheur skilled in the technique of the Dämmerschlaf will be most anxious to avoid as dangerous alike to mother and child.

The conditions referred to, then, have to do principally with the maintenance of a favorable environment. The ears are stopped, the eyes covered, the room darkened, and noises excluded. Moreover the constant attendance of a physician who must not only give his undivided attention to his patient, but possess likewise a thorough knowledge of obstetrics as well as a technical knowledge of the method of using scopolamine, is essential. That these conditions are of such importance has suggested to some observers the possibility that the phenomena of amnesia and partial analgesia might be explained as due in part at least to hypnotic influence.[12] Independently, indeed, of Twilight Sleep the use of hypnotism in obstetrics has already been advocated;[13] and doubtless there would seem to be a distinct element of suggestion in the conviction of a patient that she is to retain no memory of her travails which may perhaps influence the subsequent course of labor. Yet for all this, a careful review of the medical literature points unquestionably to the fact that hypnotism as such plays no part in the Twilight Sleep.

In regard, now, to the question as to whether Twilight Sleep is to be considered lawful from the standpoint of Catholic theology, it will not perhaps be out of place to recall briefly what is to be held concerning original sin in its relation to physical pain and suffering. Our first parents were endowed by God not only with the supernatural gifts of justice and holiness but likewise with the preternatural gifts of knowledge, freedom from concupiscence, immortality, and natural happiness. These gifts moreover came to our first parents not through any exigency of nature but solely from God's gratuitous bounty. As the result of original sin they were forfeited: and while sanctifying grace was again to be restored through

[11] Knipe, l. c., p. 884.

[12] Cf. Williams, *Twilight Sleep*, New York, 1914, pp. 19 and 65.

[13] Cf. Munro, *Suggestive Therapeutics*, St. Louis, 1905, p. 177.

the merits of Christ, whom as we know St. Paul calls the second Adam, this was not to be the case with the gifts of the preternatural order. Illness, disease, suffering, and death are thus the consequence of original sin inasmuch as man would have been free from them had our first parents not disobeyed the divine command. But they are also natural inasmuch as they are due to the inevitable operation of physical laws that govern the material part of man's nature. Childbirth is the natural termination of gestation and hence the pains which accompany it as a normal physiological process are due to the operation of natural laws that govern woman's physical being. If however any scientific discovery, such as Twilight Sleep, which has for its purpose the alleviation of these pains, is to be condemned as *morally* wrong, it would seem that this would have to be on the ground that there is a *moral* law compelling woman to accept this natural conditon of affairs and hence forbidding any interference save that which may be indicated by the conscientious obstetrician to bring labor to a safe and happy issue.

Let us suppose, for the sake of argument, that such a law exists. Let us in fact suppose it to be contained and promulgated in the words of Genesis: "in sorrow shalt thou bring forth children".[14] Its application to Twilight Sleep would be possible only if childbirth under this method were painless in the strict sense of the word. This however is far from being the case. The patient not only suffers and cries out with pain, but may likewise roundly abuse the attendant physicians and insist that the treatment is a failure. And shortly after the birth of the child, when asked whether she has been delivered, the woman has no recollection of the birth process and hesitates to believe that the child is actually hers.[15]

But apart from what may or may not be the final verdict in the technical matter of its lawfulness from the standpoint of Catholic theology, there is no doubt that much is to be said in

[14] Gen. 3:16. Of course these words hardly seem to have the force of a precept. There is no reason why the *thou shalt* may not be taken as simple future and hence contain a mere statement of fact. In the same chapter of Genesis 5:19, we read: "In the sweat of thy face shalt thou eat bread." Is the man of wealth who does *not* eat his bread in the sweat of his face living in constant violation of a divine law?

[15] Harrar and McPherson, l. c.

favor of Twilight Sleep, no matter from what point of view we may consider it. Not only is it not subject to abuse in the sense that it may not be used for unlawful and unworthy purposes, as unfortunately is the case with so many scientific discoveries in medicine and surgery; but also it will be of substantial and permanent good in removing from the expectant mother the dread of an ordeal of long and severe suffering such as childbirth is apt to be in most cases. For I am of opinion that a careful scrutiny into the reasons or rather excuses given by women who are normal and healthy to palliate what we euphemistically know as race suicide will reveal the fact that this very dread lies back of them all, or at least of a very large percentage of them. But while we are and should be ready to bid such a great good a hearty welcome, we are nevertheless aware that its coming is not just yet in sight. For outside of a well-appointed hospital the administration of the Twilight Sleep is impracticable, to say the least; and some method that will be safe in the hands of the general practitioner is still a desideratum. Meanwhile the prominence that is being given to the subject in both the lay and medical press will have the salutary effect of directing favorable attention to the duties and responsibilities of maternity, the shirking of which is so characteristic of our American womanhood. And perhaps also there will be an awakening on the part of many of our medical colleges to the need of a more thorough and scientific course in obstetrics.

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THE JUNIOR NOVITIATE—ITS AIM AND DEVELOPMENT.

II.

HELPS AND HINDRANCES TO A VOCATION

Boys of twelve or fourteen often have a surprising power of discernment. They face the future bravely, examine the day-dreams of youth as young philosophers, view the temptations surrounding the young in life, know of the poison that destroys the pleasures of the world, notice the shipwrecks of the once happy and gifted and wealthy, and decide for themselves to escape such through the protection of the religious

state. Some, again, realize that a vocation to the religious state is one of the greatest favors of God, appreciate the calm and happiness of the true religious, never ruffled by the cares and anxieties of the family circle, and hence determine to secure the hundredfold promised: "And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold, and shall possess life everlasting." [15] For such souls, the importunities of friends, business activities and prospects, allurements of pleasure, and delays in the performance of good, are recognized as misleading and as having a tendency to frustrate a noble end.

Many a Christian parent desires to be represented within the convent walls, hence domestic life is guarded from the spirit of the world and its vanities; peace, happiness, and virtue are cultivated; purity and simplicity of life reign supreme; church-going and the frequent approach to the Sacraments are accepted as a loving obligation and carefully obeyed; self-denial is admired, considered as necessary and practised; short public prayers are in favor; and the grand old custom of daily public reading from a good book is scrupulously observed. The late Father William Pardow, S.J., referring to the practice followed in his family of having a chapter from a good book read every morning at breakfast, attributed the religious vocation of his two sisters and himself to that practice.[16] Such homes show, as a rule in prominent places on the parlor walls, in the domestic rooms, and even the entrance hall, the crucifix, pictures of the Sacred Heart, our Blessed Mother, Saint Joseph, and the Angel Guardian; and, as a consequence, the children acquire the habit of making their chief ideals the things that lead to the supernatural life; they spontaneously cultivate the habit of ejaculatory prayers, and become familiar with many ennobling suggestions referring to eternity and the true values of life. Such homes are blessed spots, where the choicest benedictions of God are received, and where chosen souls are prepared for religious vocations. Who does not look with admiration upon the heroic conduct of parents joyfully parting with their loved

[15] Saint Matthew 19:29.

[16] *William Pardow of the Company of Jesus*, by Justine Ward, p. 8.

ones, bright of mind, pure of heart, strong and brave of will, for the service of God? Such parents are a great consolation and a wonderful help to religious superiors inasmuch as they generally follow up their noble offering by a frequent encouraging letter to the candidate who has entered the junior novitiate, strengthening him in his good resolution, or warning against the danger of discouragement, or guarding against the hasty wish of a former companion, and in offsetting the effects of a vacillating will that frequently annoys the young. When the daily task of life is over, in the peace of silent prayer and meditation, in the calm resignation of illness, and removed from the responsibilities of secular life, will the religious gratefully remember in prayer the parent who generously made a sacrifice for his sake and the cause of Catholic education.

Many a boy and girl, bright, happy, and good, as well as excellent young men and women, become a prey to anxiety, doubts and annoyance when consulting upon the question, what is my vocation? Generally this is a consequence of misplaced confidence. These promising young people, blessed with hearts pure and generous and responsive to every noble impulse of their nature, repose a childlike confidence in the direction of their elders, and frequently submit their troubles to persons unqualified to direct, not knowing the ways of God, and possibly controlled by selfish motives and oblivious of the sacred rights of friendship. As a result, they are placed upon a wrong road of thought and aspiration. For them life may be rendered unhappy, aimless, dangerous; and they may become fit for nothing, a drag and a drudge for time, and possibly lost for eternity. "Theologians, and at their head St. Liguori, lay it down as a principle that even if one should enter religion without a vocation and persevere through the novitiate, God will certainly give one at the moment of pronouncing one's vows. To hesitate or doubt when that step has been taken would be treason: 'He who puts his hand to the plough and looks back, is not worthy of Me.' Moreover, that repugnance and even dislike which some suffer from during the whole of their religious life, is not a sign of want of vocation, if they persevere; God is only trying their fidelity to increase their merit." [17]

[17] *Vocations,* by the Rev. William Doyle, S.J., p. 28.

It may be that at times, for fear of annoying their superiors, the young hesitate to approach them on the subject of vocation. This is of course a mistake and often leads to the neglect of opportunities, bringing irreparable ruin to one's future happiness. Helped by the prudent and wise direction of a confessor, some great sinners were converted and became the chosen flowers in the garden of sanctity within the monastic or convent walls. Parents, Catholic teachers, and confessors are most happy, when consulted, to give an encouraging word, the honest advice, to the young so willing and generous for an interest so dear to the Sacred Heart as the Catholic education of youth. It is of special importance in consulting the confessor to make a clear and honest statement of facts. The confessor, interested in the welfare of souls, governed exclusively by motives of faith, and directed by a special light for the benefit of the penitent, occupies a position of trust that will bring comfort to the doubtful when facts are properly stated and God's assistance requested.

At times, a reference is made to the misfits occasionally found in the clerical state or in the religious teaching orders. The reference, in such cases, usually conveys the impression of one intellectually fit, morally good, but wanting certain qualities necessary for the particular state of priestly life embraced, and therefore lacking success. This misfit, though conscientious and laborious, may attribute the failure attending his efforts to the unwise influence of those who, directing him to a state of life for which he had not the requisite qualifications. missed his true vocation. The persuasion of relatives and friends pointing out certain temporal advantages of position and dignity improperly colored, may misguide a youth who is called and is disposed to enter a religious order in which his mental gifts and his capacity for instructing the young would secure for him the fruits of special success denied him in a career of a different order to which he is not suited. The young man, after being directed and encouraged properly, who elects to follow the religious lay teaching profession may expect success and happiness therein, whereas had he been unduly influenced to choose the clerical state though embracing the teaching occupation, probably he would have met with failure and unhappiness.

God rewards the honest intention and earnest effort, though not always attended by success. Many persons by prayer and sacrifice have won for the ranks of the faithful, the altar and the religious teaching order innumerable souls perhaps unknown to them. The light of the last day and the brightness of the eternal reward will reveal the great mystery. The effort is worthy of the highest aspiration of the noble and the plebeian, the saint and the sinner. King Alfred the Great (849-901), gifted with a large heart and broad views, did not amid his royal duties forget to procure vocations for the religious houses within his realm. "He cannot get free English subjects to become monks and inhabit the monastery which he built upon the Island of Athelney, so he has youths brought from foreign parts to be trained in the habits and discipline of the monastic life."[18] Saint Hilda found time to foster the genius of Caedmon and encourage him to become a monk in the monastery of Whitby, and thus gave to the world of letters one of the brightest glories of his age. Thus, too, it frequently happens that devoted Sisters engaged in class, or ministering to the sick, or bringing consolation to the bereaved in the private home, have been instrumental in directing boys and girls, young men and women to seek the happiness of the religious state. The writer knows a pious lay catechist in a parish Sunday school who has been the means of sending to the seminary or to the teaching orders many souls who eventually became the ornament of their respective stations in life. On the part of the teaching orders we must seek vocations, earnestly and perseveringly ask them of God, search for them with confidence, welcome them to the religious fold and guard them most sacredly with the proper environment of constant good example, and place within their command all the means for personal sanctification and the opportunity to discharge the duties of their state.

Another error, committed sometimes by most zealous, energetic and devoted teachers, which may unintentionally work a contradiction to the dearest interest of their heart, the honor of securing subjects for the clerical state and the teaching orders, is that of commercializing the aspirations of boys and

[18] *The Development of Old English Thought,* Brother Azarias, p. 176.

girls. In our desire to fit the youth committed to our care for intellectual and practical training we may attach too much value to commercial studies, by parading the office work of a business house, and the shifting excitement of buying and selling, in false colors. When an appeal is made to the spiritual sense, after inoculating the pupil with the show and tinsel of commercial activity, we have lessened the prospect of raising the heart and mind to the proper appreciation of the supernatural.

The Chief Guide to Vocations.

Parents and the young have an unlimited confidence in the priest. They refer to him all their doubts, intentions and prospects, and are guided by his advice. The religious teaching bodies recognize the priest as the principal factor in the upbuilding of the junior novitiate, as well as a most valuable aid to attain the necessary supply of subjects for the novitiate. Before the young are destroyed by sin, pleasure, vanity, and love for money, the junior novitiate must reach them, to preserve their innocence, mould the heart and mind to the beauties and benefits of the religious state, and impart the right appreciation of the honor conferred in laboring for the salvation of souls. Certainly, any aid rendered by the clergy to this interest so serviceable to Catholic education is sincerely appreciated and gratefully remembered by the teaching orders. "Judgment day alone will reveal the vocations that have come forth from the confessional. Let it be well understood I speak here not merely of the confessions of the young people themselves but of the confessions and the conscientious direction of parents as well." [19]

There are men who confess that if they had had the opportunity of being educated by the Brothers or Sisters, and had heard of the religious vocation, they would have gladly entered the religious state; something dissuaded them or interfered, and they regret a lost opportunity and the happiness connected with it. Others, though never having entertained a desire of entering the religious state, yet having heard good instructions referring to it from a devoted teacher, were, thanks

[19] The Right Rev. Joseph Schrembs, D.D., *The Catholic Educational Review*, February, 1911, p. 114.

be to God, a means of encouraging some boy or youth to embrace that holy state. Happily, few parents are to be met with who prevent a son from entering the junior novitiate. A few there are who readily part with a boy of thirteen for a vocational school, after refusing him permission to enter a junior novitiate. They lose sight of the fact that the best and most select form of a vocational school is the junior novitiate. What comparison can be established between a vocational school for a blacksmith, a carpenter, or a machinist, and a vocational school for educating the heart, will and intellect of the young, to shape the future of a country according to the principles of religion and morality, and prepare the young for the responsibilities of life and happiness beyond the grave? Such lofty ideals find no existence in the minds of ungenerous souls. With them the happiness of the son is sacrificed for worldly ends; and the eternal interest finds no welcome to minds and hearts poisoned by the pleasures of sense and worldly ambition. "Parents," writes Bishop Schrembs, "who oppose or destroy the vocation of one of their children make themselves guilty of an awful crime in the sight of God and burden their souls with a terrible responsibility. . . . How often are the lives of parents blighted and their hearts broken by the unhappy state of their married children in the world. Those who have consecrated themselves to God will never cause them worry nor grieve them. They are happy and will pray for them in life and after death." [20]

Sometimes the youth of a boy or girl aspiring to the religious state is prevented from acting out his or her noble desire by the statement that to decide upon so important a step, advanced age is required, when the judgment is ripe, and the experiences of life permit us to test the seriousness of our desires. But a vocation being the most important affair of life, should be decided first, as it is to serve as the foundation-stone of all future projects. Consider well what the boy or girl may learn. The innocent one may learn all that flatters the senses, arouses the passions, renders the will weak, and excites the vain desire to be seen, known, and esteemed. Yes, some desire the young to know the world before entering the novitiate, to indulge a

[20] Loc. cit., pp. 110-111.

little in a life of pleasure, vanity, dress, theatres, social parties, balls, festivities, and thus to run the risk of losing the most precious endowments of their souls. Pleasing, indeed, to the Sacred Heart must be a pure young soul, free from the cunning, flattery, and deception of life, and blessed with baptismal innocence. What a lovely soul is presented to God for receiving good thoughts, for the development of noble habits, for a life honorable to himself, serviceable to his neighbor, acceptable to his Creator, and a source of happiness to the parents for time and eternity. Let me quote in this connexion the earnest appeal of Bishop Maes to religious teachers. It should remove all objection respecting the youth of the pious aspirant to the service of God: "Teaching is a grand vocation, and you religious teachers should do all in your power to cultivate vocations among your pupils. You have the young people under your care at the most impressionable period of their lives, when they are nearest to God and are most susceptible to the inspirations of grace and to the call to a higher life. If any young people under your charge show any signs of a religious vocation, you should do all in your power to cherish and protect it. Foster these chosen souls and surround them with special care." [21]

Heavenly Signals of Vocation.

The initial step directing to the novitiate for some young people is often unusual and surprising. At the "Conference of Catholic Educators," the case was mentioned of a young Philadelphian who attended a select play in one of the theatres, representing the monks at prayer and work. After the play the thoughtful mind of the boy became deeply engaged in a serious consideration of the monk's life—its peace, happiness, and security. Soon after, he became a religious. A studious boy was given a volume of the Lives of the Fathers of the Desert, which he read in the college dormitory during the twenty minutes while awaiting the lights to be lowered. This reading became the means of inspiring the boy with a decided preference for a teaching order; and later he entered as a member. To another the ringing of a convent bell was the

[21] *The Catholic Educational Association Bulletin*, November, 1908, p. 374.

first summons, apparently inviting him to the service of Catholic education within the monastic walls. A singular case, known to the writer, is that of a light-hearted youth who, in company with his sister, was passing the house of a teaching order. The conversation turned upon the kind of life led by the religious, which seemed to them one of peculiar dreariness and oddity. Suddenly the youth, in a spirit of levity, proposed that he call on the Brothers and see for himself what sort of people were within those walls. Leaving his sister to await the result of his immediate experience, he went to the door, rang the bell, gave his name to the porter and expressed a desire to see the superior. Finding the latter an unexpectedly kind and genial gentleman, he frankly told his purpose. Thereupon the superior, in a happy and interesting manner, gave him a brief account of the nature and doings of the institution. At the same time he presented him a booklet of instructions, asking him to promise that he would return for another visit after reading the booklet. The young man, true and honest, found himself prompted to call again and again, and eventually became a most happy and efficient member of the Brothers of the Christian Schools. A postulant expressed himself thus: " I was attracted to the religious life upon seeing the love and sympathy, the happy and social traits of character, existing among the members of a certain community." One attributed the first dawn of a desire to become a religious to a short visit to the Blessed Sacrament exposed during a holiday at college. The consoling thought, "No child of Mary is lost", written on a class blackboard, suggested to another a subject for reflection that ultimately prevailed upon him to enter the novitiate. The recommendation of a Sister suggested to a boy to ask our Divine Lord, on the day of his first Holy Communion, for light and direction respecting his vocation; at once the request was granted, and the wish to become a son of St. De La Salle appeared. The Rev. Professor brought to an end his remarks with the statement: "A number of boys and girls, young men and women, desiring to know their vocation, frequently approached the Holy Table with the consent of the confessor, and made little novenas in honor of our Immaculate Mother and Saint Joseph. As a result, a desire for a particular state soon declared itself, and gradually developed until the final resolve was put into execution."

In conclusion let me say a word regarding the actual workings of a junior novitiate. There is one such institution, well known to the writer for some years, which may be said to be typical of all. Here we find a number of bright, happy, cheerful boys, from thirteen to sixteen years of age, with generous hearts, good dispositions, studious habits, and willing to consecrate their lives to Catholic education. Many of these boys are former pupils of the religious Sisters and Brothers; and they ranked among the best of the eighth grade. The spirit of contentment and happiness pervading this department tells of the nobility and grandeur of the soul, influenced by grace, prompting these young hearts to separate from the fondest associations of happy homes, and to offer the fairest period of life to God in gratitude for His love in their regard. If the happiest spot for the religious in health and sickness, in labor and rest, be in the company of his confrères, we find its counterpart in the midst of these young aspirants, whether in study or play, or in the short periods of silence and recollection. We find the source of this peace, pleasure, and contentment in the sacrament of God's love, the Holy Eucharist. In receiving our Divine Lord daily, the young innocent heart finds support and comfort, joy and delight. The happiness of the heart is expressed on the face; and angelic modesty with innocence are read in every action. Visiting parents are filled with admiration as they behold the inspiring serenity of the boys; and they are edified by the piety and the soft measured tones of the boys engaged in prayer.

One of the most pleasing events of the day takes place during the evening walk. The boys stop before the shrines of the Sacred Heart, our Immaculate Mother, Saint Joseph, and St. De La Salle, for a moment of prayer. Then may be seen to advantage the love, joy and confidence possessing the heart, as the lips move in prayer to those so tenderly loved. Each shrine has its own peculiar style of construction and ornamentation. All of them, however, rest on the margin of the deep forest of evergreen pines in many sizes and varieties, broken here and there by the wide-spreading oak, the lofty chestnut, the silver maple, and the Norway spruce. The white, pure flower of the lily, the mixed colors of the phlox and poppy, the carnation and hyacinth, or with the variety of flower and

shrub of the season, these ideal spots for devotion and reflection are tenderly cared for; while the forest stillness, broken by the song of the robin, the call of the jay, or the note of the lark, lends solemnity to the whispering voices of the grateful hearts in prayer.

Education being the training of all the powers of man's body and mind, the teaching orders recognize the fact that proper provision must be made to secure for their members adequate physical, intellectual and moral development according to the actual demands of time, place and social conditions. The best efforts are made to form the conscience according to the principles of religion, and to develop the intellect by the canons of pedagogy, never forgetting however the requirements of physical exercise and hygienic precautions. The teachers and directors are well equipped for their professional duties, and carefully study those in their charge; hence the temperament, aptitudes, character, the physical fitness and faculties of the mind are known to them before applying the special line of treatment suited to each pupil. The supernatural destiny of each one, and the means of attaining such, receive the first attention and the best effort from the professor and the boy. After careful preparation and prayer, the catechism is taught; and this lesson receives all the attention required to enlighten the mind and warm the heart. The Brothers charged with the preparation of the curriculum of studies for the juniorate give evidence of special fitness for the work, and their views are broad and comprehensive. The range of thought and action extends to a wide field throughout the entire scholastic course, and is suited to the talents and development of the boy's mind. The force and richness of the English, the grace and delicacy of the French, are well provided for by specialists in these lines. The study of language is recognized as of great importance, as the analysis of language is the analysis of thought. The boys well know that words are the teacher's tools, the medium of thought and for future instruction; and consequently language-study is for them a source of pleasure and profit. The course of mathematics outlined for this department is short and practical. The student is required to present clear and concise definitions and solutions, and to state the rules and principles in brief and exact

form. Theory and practice are well combined. The thinking and reasoning powers of the boys are strengthened and developed. Instrumental music and vocal culture, ornamental drawing and geometrical tracing and projections have regular periods, each week, assigned, and in charge of professors who have specialized in these subjects.

The report of the junior students is made public at stated times. It is read before the Brother Visitor, the Directors of the various departments of the Normal Institute, the professors and some invited guests. At the Brothers' Summer School (Ocean City, New Jersey), these reports form subjects for frequent discussion. The best available opportunities are placed within command of the students, so that they may be properly prepared for efficient work in the classroom. The young candidates appreciate such, and give their best effort to meet the requirements of the high ideals presented as worthy of their ambition. A healthy emulation pervades the student body. It is the aim of the professor to approach the boy from the standpoint of reason and duty, to arouse his interest and stimulate his imagination. An over-indulgence is not permitted; and periods given to each exercise bear evidence of the thoughtful consideration and sympathetic feeling of the superiors when preparing the regulations for these tender plants of the order.

The relation that exists between a healthy body and a sound mind is well understood and recognized by those guarding the interests of the juniorate. Frequent and invigorating relaxation is provided for by the best and most varied kinds of outdoor exercises. The prudent care of health is of strict obligation, and resting upon all. Swimming, field sports and skating are encouraged, supervised and directed. The minimum period for exercise, each day, is three hours; and this exclusive of the entire afternoon of Thursday in each week. It is of an exceptional occurrence to find a young man passing through the juniorate, novitiate and scholasticate with impaired health, or unfit to enter upon active service in the classroom. When the inclemency of the weather prevents outdoor exercise, the students have the advantage of a large hall, heated in the winter, and properly cooled in the summer season.

A visit to the recreation halls, after supper, will amuse and edify. Each boy follows his favorite kind of enjoyment. Some appeal to the musical instruments, others manifest a preference for chess, dominoes and checkers, whilst many find special delight in reading or comparing notes with one another on the doings of the day. Here, you will notice, as elsewhere, a freedom of action, a self-reliance and independence. All are conscious of the fact that they enjoy true freedom of action. The conduct of the boys on the campus, in the daily walk, as in study and house care, gives evidence of that self-control and attention insisted upon in the character training that pervades the entire system of formation. The feast of the junior novitiate of the Brothers of the Christian Schools is the Presentation of Our Blessed Lady. The selection of such a feast affords most fruitful lessons for the young boys — lessons of retirement and prayer, and of a life consecrated to the perfect accomplishment of God's will. On this day the boys have carte blanche. All studies are suspended; and the boys are at their convenience to indulge in the pleasures and pastimes of their selection. A dinner, having a special menu, is given on this occasion, and the Brother Visitor and the Directors of the institution are present.

The object of constant study and solicitude of the Brother Director of the junior novitiate has been to direct his young charge in the best channels of thought. Among the means to this end is a well-provided and select library. Men of experience were appointed to collect, arrange and classify the books. The reading matter is attractive, suitable and instructive, and serves as a most agreeable change from the fatigue attending serious studies, especially when the severe winter weather prevents outdoor exercise. The boys are recommended to set aside, according to leisure or occupation, at least half an hour every day for reading. The daily recurrence to this self-imposed duty may for some time appear irksome, but eventually a habit is formed that proves a source of great pleasure and benefit. The cultivation of a refined taste for reading is an excellent preparation and a valuable acquisition for minds that are later on required to guard the young from the evils connected with the scandalous, obscene and anti-religious drift of thought permeating much of the literature of the day.

The afternoon daily walk claims the particular attention of the professors accompanying the students in their rambles through the forest and groves, visiting the orchards, or inspecting the gardens. During this very agreeable relaxation from classroom duty there is no profitless waste of time. The inquisitive mind of the bright and happy boy does not seek such a thing, and the devoted professor does not allow it. The desire to know the plants and vegetables, the arrangement of their different kinds, with their useful or noxious qualities, the parts of the plant and the functions of each, presents a wide, varied and interesting field for questions, and affords a singular pleasure to the professor in giving the desired information. Plants, flowers and trees—the study of nature and her lessons—will ever serve as a charm for the boy's mind and fill his soul with love for the Author of all good.

BROTHER DENIS.

Normal Institute, Ammendale, Maryland.

Analecta.

ACTA BENEDICTI PP. XV.

EPISTOLAE.

I.

AD IACOBUM CARD. GIBBONS, ARCHIEPISCOPUM BALTIMORENSEM; IOANNEM M. CARD. FARLEY, NEO-EBORACENSEM ARCHIEPISCOPUM; GUILELMUM CARD. O'CONNELL, ARCHIEPISCOPUM BOSTONIENSEM, CETEROSQUE ARCHIEPISCOPOS ET EPISCOPOS FOEDERATARUM AMERICAE CIVITATUM, GRATULATUR QUOD SOLLEMNIA OB VICESIMUM QUINTUM EXPLETUM ANNUM A CONDITA CATHOLICA STUDIORUM UNIVERSITATE WASHINGTONIAE APPARENTUR.

Dilecti Filii Nostri ac venerabiles Fratres salutem et apostolicam benedictionem.—Allatum nuper Nobis est apparari Washingtoniae sollemnia ob feliciter impletum annum a condita catholica studiorum Universitate vicesimumquintum, eaque tum vestra, tum clariorum laicorum praesentia digna plane, uti speratur, futura singulari eventus faustitate. Laetari vos in primis, dilecti Filii Nostri ac venerabiles Fratres, hisce secundis Athenaei rebus nemo non iure factum existimaverit, qui probe noverit vestrae praesertim providentiae deberi almae huius doctrinarum sedis exordia atque incrementa tam laetabilia. At vero laetitia haec vestra, non adeo est vestrum

propria, ut non sit Nobis aliqua ratione communis. Diligimus enim, quin imo, ferimus in oculis Americanum genus, validum iuventa atque agendi cogitandique sollertia nemini secundum: eidemque uti ad omnem humanitatis ascensum apertiorem in dies viam patere cupimus, ita non possumus non iucundissime affici iis omnibus, quibus iuvari ad eumdem assequendum potest.

At vero non animum doctrina tantum excolendum assiduae curae vestrae spectarunt, sed ea in primis caelisti sapientia, cuius *lumen inexstinguibile est,* et *quacum omnia bona* gregibus vestris *ventura* perspectum erat. Quae quidem pastoralis sollicitudinis vestrae testimonia nemo sane erit aequus rerum aestimator, qui non commendatissima iudicet dignaque omnino quae cives omnes, maximeque catholici in primisque clerus studiis ac favore prosequantur. Qua sane in re, nolumus Nostras deesse laudes Columbianis Equitibus; qui, attributa Washingtonianae Universitati, ut nuper nuntiasti, ingenti pecuniae vi, illud providenti consilio sunt consequuti, ut solidae christianaeque institutionis beneficia latius pertineant ad sequioris conditionis adolescentes. Quod insigne gratificandi exemplum uti bonis omnibus, probatur, ita omnibus, quibus nimirum sit facultas, imitandum aemulandumque proponimus: valdeque velimus ut ipsi vos, dilecti Filii Nostri ac venerabiles Fratres, Athenaei inserviatis dignitati etiam mittendis alumnis, quorum excellentiores ingenii animique dotes plus quiddam afferunt spei. Praeter ceteras quae inde sperantur utilitates, ea quoque consequetur, quod Americanae Ecclesiae clerus una eademque doctrina ac disciplina informabitur: idque—expertis loquimur—tanti profecto erit, quanti clero uti cuius pietatis fructus vel ipsa auctura est promptior atque arctior conspiratio voluntatum.

Quod quidem assiduis petentes a Deo precibus, caelestium auspicem munerum Nostraeque testem benevolentiae apostolicam benedictionem vobis omnibus, dilecti Filii Nostri ac venerabiles Fratres, Rectori, doctoribus atque alumnis Washingtoniani Lycei, nec non Columbianis Equitibus amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die XII martii MCMXV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

II.

AD R. P. D. IOANNEM IRELAND, ARCHIEPISCOPUM S. PAULI DE MINNESOTA, DE NOVA AEDE CATHEDRALI PAULOPOLI PROPEDIEM DEDICANDA.

Venerabilis Frater, salutem et apostolicam benedictionem. —Cum tu novae cathedralis aedis, in ista honoris tui sede, initia poneres, scimus decessorem Nostrum fel. rec. Pium X, datis ad te litteris die XX mensis aprilis anno MCMIV, tum laudes tibi, venerabilis Frater, tribuisse ac piis hominibus qui suis te opibus adiuvarent, tum hortamenta ad peragendum inceptum adiecisse. Nunc certiores facti sumus aedificationi iam esse fastigium impositum, eamque, excepto interiore ornatu, omni ex parte sic absolutam, ut ipsius dedicatio sollemnis in diem undecimum proximi mensis aprilis constituta sit; eiusmodi autem excitatum esse templum, ut et amplitudine et magnificentia et formae elegantia insigne dici posse videatur. Haec Nos perlibenter intelligentes, facere non possumus, quin omnes, quotquot ad rei successum contulerunt aliquid, eos praesertim qui, pro suo Religionis amore, egregie se munificos praestarunt, dilaudemus. Tibi vero, qui cum in omni pastoralis officii munere virtutem praeclare actuosam ostendere consueveris, tum in hoc ipso declarasti quam decorem Domus Dei diligeres, in primis gratulamur instantiam curasque tuas e sententia successisse. Auspex autem caelestium honorum ac testis paternae benevolentiae Nostrae sit, venerabilis Frater, apostolica benedictio, quam tibi eisque omnibus quos memoravimus, atque etiam reliquo tuo clero ac populo amantissime impertimus.

Datum Romae apud S. Petrum, die XIV mensis martii MCMXV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

III.

AD IACOBUM CARD. GIBBONS, BALTIMORENSEM ARCHIEPISCOPUM, EXIMIAM CARITATEM LAUDAT CATHOLICORUM FOEDERATARUM AMERICAE CIVITATUM ERGA MISEROS NATIONIS MEXICANAE INCOLAS, CIVILIBUS PERTURBATIONIBUS VEXATOS.

Dilecti Fili Noster, salutem et apostolicam benedictionem.— Certiores quotidie de iis reddimur, quibus catholici praesertim

Foederatarum Americae Civitatum, praeeunte venerabili Episcopatu, votis Nostris obsecundantes, contendunt moerorem damnumque mitigare, quibus tot fratres nationis Mexicanae iam dudum premuntur ob civiles perturbationes regionem illam catholicam devexantes.

Illud praesertim scimus, caritatem hanc fraternam patuisse actuosam eamdemque multiplicem, scilicet subsidio ephemeridum, conventuum, subscriptionum, collectarum et omne genus beneficorum coeptuum; qua caritate excitati fuere quotquot sive ob spectatam civilem conditionem sive censum, sive praecipue animi nobilitatem ingeniique praestantiam, maximi momenti causae suppetias quomodolibet ferre possent.

Quo factum est, ut Pastores animarum optime meriti, sacerdotes et utriusque sexus claustrales, patria extorres, tuto hospitio humanisque curis iuvari potuerint, et (quod Nobis maxime gratum fuit) in seminarium colligi pauperes ephebi mexicani, in sacerdotii spem educandi. Atque ita manifestari coepit penes omnes in hisce regionibus ille amor, eaque cura et tutela in exules, quae perpulcros inter fastos rei christianae et civilis in America accensebitur.

Inter multos, qui pio huic operi adlaborarunt, indigitare heic placet, praeter te, dilectum Filium Nostrum, duosque Patres Cardinales, qui eodem, ac tu, magnanimitatis merito praestant, venerabiles Fratres Archiepiscopos Chicagensem et Novae-Aureliae, una cum Episcopis Campifontis, Matazensi, Toletano, S. Christophori de Habana et S. Antonii iam a Nobis laudato; nec non dilectos Filios sac. Franciscum C. Kelley, praesidem *Catholic Church Extension Society* et religiosum virum Recaredum Tierney S. I., diarii *The America Press* moderatorem.

Quibus omnibus ceterisque dum laudis testimonium et incitamentum adiungimus, spes Nobis adridet fore, ut iidem et quotquot exstant penes nos Christi fideles "corde magno et animo volenti" salutare opus efficaciter prosequantur ac foveant quousque (quod quantocius eventurum confidimus) civilis ordo et christiana libertas in dilectissima Mexicana republica instaurentur.

Auspicem interim caelestium bonorum Nostraeque benevolentiae testem tibi, dilecto Filio Nostro, tuaeque archidioecesi

universae benedictionem apostolicam peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XVII martii MCMXV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

IV.

AD R. D. CAROLUM GRANNAN, QUOD DE COLLEGIO PIO LATINO AMERICANO BENE SIT MERITUS GRATULATUR.

Dilecte Fili, salutem et apostolicam benedictionem.—Suadet has ad te litteras caritas; eaque Nos permoti, non solum, dilecte Fili, gratulamur tibi ex animo providentem in Collegium Pium Latinum Americanum voluntatem, sed etiam te hortamur vehementer ut alacriori in dies studio coeptum urgeas, ad quod et amor fraternitatis et ipsa te suaviter impulit decessoris Nostri f. r. Pii X cura et sollicitudo. Quamquam enim sollertia, hac in re, tua laetabiles iam tulerit fructus, domesticis tamen eiusdem Instituti difficultatibus non ita est provisum, ut augescenti in dies messi in Americae Latinae dioecesibus par suppetat sacrorum operariorum copia. In ea quidem comparanda probe novimus episcoporum elaborare industriam: illud tamen, ut bene nosti, singularum dioecesium utilitas, illud Ecclesiae universalis bonum requirere compertum est, ut in unaquaque dioecesi sint sacerdotes, quos Roma, ecclesiarum omnium mater et magistra, catholicam doctrinam ac disciplinam uberius tutiusque edocuit. Quare Urbani huius Collegii res fac pergas fovere, ut pietati tuae ac bonorum ex Foederatis Americae Civitatibus liberalitati, fratres ex America Latina sentiant sibi esse haud parum tribuendum.

Auspex divinorum munerum Nostraeque testis benevolentiae apostolica sit benedictio, quam tibi, dilecte Fili, iisque omnibus quas nactus fueris consilii propositique tui adiutores peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XVII martii MCMXV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

V.

AD R. D. SAC. EUGENIUM COUET, MODERATOREM GENERALEM CONGREGATIONIS SSMI SACRAMENTI ET CONSOCIATIONIS SACERDOTUM ADORATORUM, DE COGENDO CANADENSI SACERDOTUM ADORATORUM COETU.

Dilecte Fili, salutem et apostolicam benedictionem.—Laetamur plane cleri ex Italia exemplum ad aemulam Canadensem clerum excitasse virtutem, subiiciendo nimirum eidem consilium cogendi, ad proximum annum, Sacerdotum Adoratorum coetum, saluberrimumque coeptum non gratulatione solum, dilecte Fili, sed et commendatione Nostra votisque prosequimur optimis. Qui enim nihil avemus magis quam ut Eucharistiae cultus promoveatur in dies inter catholicos universos, non possumus non vehementer desiderare ut sacerdotes omnes, Altaris ministri, eucharisticae adorationi ita assuescant, ut inde recedant *tamquam leones ignem spirantes, facti diabolo terribiles.* Re sane vera, vix quicquam esse arbitramur, quod magis valeat ad studium in iisdem acuendum divinae gloriae, quam iugis divinae caritatis commentatio. Mens in ea quippe impletur gratia, ac Christi, amoris victimae, invitamenta ita ad redamandum provocant, ut nihil magis libeat, quam ut caritas Dei in omnium corda diffundatur. Sit igitur felix, sit faustus Sacerdotum Canadensium conventus, et adauctus per eos Eucharistiae cultus atque usus, illud fidelibus singulis afferat futurae gloriae pignus, quod Nos paterna caritate iisdem desideramus. Auspex interea divinorum munerum Nostraeque testis benevolentiae apostolica sit benedictio, quam tibi, dilecte Fili, iisque omnibus qui conventui adparando adlaborant quique eidem intererunt peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XX mensis decembris MCMXIV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

S. CONGREGATIO CONSISTORIALIS.

LITTERAE CIRCULARES AD R.MOS AMERICAE ORDINARIOS, DE EMIGRANTIUM ITALORUM CURA.

Cum in varias Americae regiones centena Italorum millia quotannis emigrare consuescant, factum est ut multa loca et civitates iisdem repleta sint.

Hi autem, catholici quum sint, etiamsi temporaneum dumtaxat domicilium in America sibi constituant, iuxta tamen divinas et ecclesiasticas leges, dum ibi commorantur, curae et sollicitudini stant Ordinariorum loci. Quorum propterea est satagere ut congrua spiritualia subsidia tantae multitudini non desint, ne tot animae divino sanguine redemptae misere pereant, et res catholica tum in America tum in Italia magnum detrimentum patiatur.

Equidem quamplurimi Rmi Episcopi, officii sui conscii, omni nisu conati sunt in hunc finem adlaborare, et multam laudem coram Deo et Ecclesia idcirco meriti sunt. Verum res difficultatibus plena est. Nam in primis emigrantes magna ex parte agricolae sunt et operarii, rudes plerumque et ingenui; ideoque insidiis et malis artibus perfidorum, eo facilius obnoxii fiunt quo in religiosis disciplinis minus sunt exculti.

Accedit quod hi, etsi aliqua communiora localis linguae vocabula pro urgentioribus vitae necessitatibus cito addiscant, ad eius plenam cognitionem vix numquam perveniunt; unde a sacramentali confessione peragenda impediuntur, nec verbi divini praedicatione aut catechismi explanatione roborari possunt, nisi sacerdotes praesto habeant qui italicam linguam noverint et quandoque etiam vernaculi alicuius italicae provinciae sermonis sint gnari; quos tamen invenire et praebere nec pronum est neque expeditum.

Denique emigrantes, de quibus sermo, solent non in unum confluere locum, nec semper ubi templa et sacerdotes catholici inveniuntur, sed huc illuc discurrunt, ubi operam et mercedem inveniunt: quo fit ut difficilius opem et auxilium eisdem praestari possit, et ipsi, spiritualibus subsidiis destituti, facilius corruptelarum illecebris falsisque doctrinis irretiantur.

His itaque de causis factum est ut plura centena hominum millia etiam inter fideles ex Italia immigratos, iuxta sententiam illorum qui ethnographicis studiis se addicunt, ultimis hisce annis cum magno Ecclesiae luctu naufragium in fide passa sunt.

Tanto avertendo malo unicum remedium est numerum et operam augere illorum sacerdotum qui, zelo et pietate ferventes, italicae linguae et, si opus sit, etiam vernaculi sermonis periti, italorum emigrantium curae se devoveant.

In quem finem Summus Pontifex Pius X s. m. Motu proprio *Iampridem* diei 19 martii 1914 sacerdotum collegium in Urbe instituendum decrevit, in quo iuvenes sacerdotes alerentur et opportunis pietatis, legum et linguarum exercitiis aptarentur, ut praesto esse possent Americae Ordinariis in italorum immigrantium subsidium.

Ssmus autem D. N. Benedictus XV inter primas sui Pontificatus curas illud quoque recensuit ut huic collegio proprias opportunasque aedes destinaret et suppetias ab Italiae Episcopis peteret ad expensas pro hoc collegio obeundas, datis idcirco per S. Congregationem Consistorialem, die 6 decembris 1914, opportunis litteris. Ehu! saeviente bello, quod tantam mundi partem cruentat, cui accessit in Italia horrenda nuperrimi terraemotus clades, modica hucusque prolata sunt subsidia. Verum si christiana caritas pro fide in barbaras nationes propaganda adeo generose sucurrit, pro fide in suis filiis conservanda credere oportet non esse defuturam.

Ut autem S. Sedis studia hac in re Rmi Americae Episcopi ob oculos habeant, huic epistola adiungitur exemplar Motus Proprii *Iampridem,* litterarum S. huius Congregationis diei 6 decembris 1914 et Decreti *Ethnographica studia;* et italorum immigratorum causa, quae et Italiae et futurae Americae sortis tanti interest, eorum pietati et devotioni commendatur.

Romae, die 22 februarii 1915.

C. CARD. DE LAI, *Secretarius.*

L. * S.

P. PISANI, *Substitutus pro Emigr.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

LETTERS OF POPE BENEDICT XV:

I. To Cardinals Gibbons, Farley, and O'Connell, and the other Archbishops and Bishops of the United States, offering congratulations on the occasion of the celebration of the twenty-fifth anniversary of the foundation of the Catholic University of America.

II. To Archbishop Ireland, felicitating him on the solemn dedication of the new Cathedral of St. Paul, 11 April, 1915.

III. To Cardinal Gibbons, in praise of the assistance given by the Catholics of the United States to their Mexican fellow Catholics.

IV. To the Right Rev. Monsignor Charles Grannan, D.D., commending his work in behalf of the Urban College of Latin America.

V. To the Very Rev. Eugene Couet, Director General of the Congregation of the Most Blessed Sacrament and the League of Priest Adorers, concerning the convening of a Canadian Congress of Priest Adorers.

S. CONGREGATION OF CONSISTORY addresses a circular letter to the Hierarchy of America on the spiritual care of Italian immigrants.

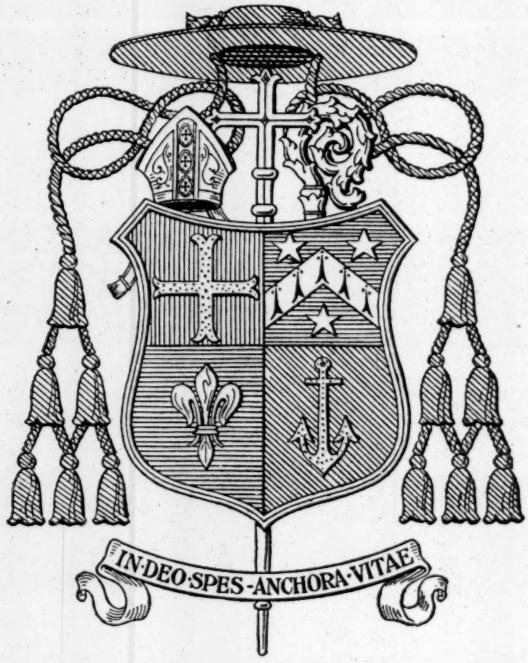
ESCUTCHEON OF THE AUXILIARY BISHOP OF PROVIDENCE, R. I.

The following coat of arms of the Right Rev. Thomas Doran, D.D., recently elected Bishop Auxiliary to the Right Rev. Matthew Harkins, Ordinary of the Diocese of Providence, represents what is termed in the language of ecclesiastical heraldry "a local titular description" as distinguished from an official coat of arms, which latter only a bishop who exercises independent jurisdiction may claim.

In describing the local titular attributes of the Bishop Auxiliary the method of quartering the shield has been adopted, as offering greater facility for expressing symbolically personal and local affiliations. This method is less conformable to the rigid exactions of the later French and English art of blazonry; but in the ecclesiastical arms of Germany and in the

shields of the much older Irish-Milesian chiefs greater liberty is allowed in expressing local titles by means of symbols grouped harmoniously. The personal characteristics are usually reserved to the second and third fields, while the first and fourth contain the official references.

Quarterly: 1. Gules, Cross anchrée or.
2. Azure, a chevron ermine accompanied by three stars argent.
3. Fleur-de-lis argent, of the second.
4. Vert, anchor or.



1. The *Cross* is the symbol of faith; the gold (or) is to indicate that this faith is intimately bound up with "hope", of which the anchor form is emblematic.

The Cross anchrée is blazoned on a red (gules) field to suggest that this faith is anchored in the blood of the Martyrs of Christ (in the case of the Bishop's ancestry it is the blood of the Irish martyrs).

2. According to the Irish heraldic description the Doran family had for their escutcheon a shield of azure, with three five-pointed stars, silver. (In the upper part of the shield there was a boar in a divided fess.) Here the ermine chevron of the Brehon Clan, from whom the Dorans partly derive their origin, has been inserted.

The *Three Stars* of the Doran arms indicate the perfection (number three) of their ideals, which are supernatural (in an azure field symbolizing heaven), to be defended by their lives. The chevron or cross-band, taken from the coat of arms of the old Brehons, represents the law of Ireland which was adapted by St. Patrick to Christian living. It suggests the aims of the bearer of the shield to perpetuate reverence for the law of the land, ennobled by Christian motives. The five points indicate the universality of this light derived from heaven and reaching out to all the world.

3. The *Lily* is emblematic of purity, and in particular of devotion to St. Joseph, whom the Bishop has served as interpreter, and as guardian of the Divine Child during the years not only of his priesthood but in particular of his pastorate of St. Joseph's congregation.

4. The *Anchor* is suggested by the old escutcheon of the State of Rhode Island and the former Plantation of Providence. It indicates the territorial jurisdiction of the Bishop Auxiliary, as well as loyalty to the State. Incidentally it also suggests his attachments to the Bishop whom he aids, and whose coat of arms bears in its motto the devise of hope: "Spes unica et praemium".

The motto: "In Deo spes—anchora vitae" is taken from the Irish Doran family coat, which reads "Spes anchora vitae", to which the "In Deo" is prefixed, from the Bishop's motto.

THE BANK INSOLVENCY CASE—ANOTHER SOLUTION.[1]

To the Editor, THE ECCLESIASTICAL REVIEW.

In the "Bank Insolvency Case" proposed in the December issue of the REVIEW, it was stated that Mr. Brown acted on the advice of a certain confessor regarding the sequestration

[1] See ECCL. REVIEW, December, 1914.

of part of his property from the receivers who were appointed to administer the affairs of the insolvent bank.

It is a pity we have not the confessor's reasons, for, notwithstanding the arguments of X. Y. Z., the confessor's opinion appears to me to be a sound solution of a very difficult case.

To begin with the act of sequestration itself. It must be borne in mind that the state law binding stockholders to double the amount of their stocks is a purely *penal* law designed to protect the public against fraud and incompetency. Now if the deed by which Mr. Brown transferred half his property to his wife was honest and good in the eyes of the law, Mrs. Brown was as much entitled to the benefits of the deed of sequestration as the depositors to the benefits of the legal guarantee; both transactions being good in the eyes of the law. And since the state law does not bind Mr. Brown in conscience except in the case of fraud or incompetency, the transfer of part or all of his assets to his wife is *per se* not only legally good but morally good also.

From the manner in which X. Y. Z. speaks of the deed of sequestration it is impossible to decide whether its defects were moral or legal, or both.

If the deed was good according to law—that is, if there was no fraud used in perfecting the deed, such as antedating, or putting in a false consideration—the deed of sequestration has the same sanction as the law of guarantee, and Mr. Brown can in law and conscience stand by it. But even though the deed of sequestration were immoral in the eyes of the law, the question still remains as to whether Mr. Brown was bound in conscience to pay *any* or the *whole* amount of the guarantee; and as a consequence whether Mrs. Brown is justified in holding the property made over to her by her husband; and if not, has she to return the whole or only part.

On page 733, X. Y. Z. states there was an implicit contract between Mr. Brown and the creditors binding Mr. Brown to restore twice the value of his stock in the event of the bank failing; the contract between Mr. Brown and his creditors was not implicit but purely *explicit,* and being an explicit contract it must be interpreted strictly; and its interpretation must be qualified by all and sundry implicit contracts which naturally accompany it.

The law of guarantee as stated is a purely penal law, designed to guard against fraud and incompetency. If Mr. Brown was guilty of either, he was bound both in law and conscience to the whole amount of the guarantee, and in the case of fraud also to the restitution of whatever amount he was "ditior factus" by the money of the depositors.

But the explicit contract supposes an implicit contract on the part of the depositors, binding them to deal fairly with the institution. Suppose, for instance, that the insolvency was not due to a universal crisis, but to the malice of the depositors who sought to destroy the bank in demanding their deposits all at the same time.

Now the nature of banking is that stockholders invest the deposits and the nature of "investments" is that they cannot be realized with safety or profit at a moment's notice. In the case stated, the depositors violated their implicit contract with the bank and the stockholders would not be bound in conscience to pay one penny of the guarantee. The depositors however, although acting within the letter of the express contract, would be bound in conscience to make restitution to the stockholders for any damage caused by their unjust action. And this not on account of the evil they intended (for intention alone does not incur the obligation of restitution); nor because of the express contract (for they acted within the letter of that contract); but because they violated an implicit contract naturally flowing from and essentially accompanying the express contract.

In the "Bank Insolvency Case" it is true the failure was not brought about by the malice of the depositors, but by their incompetency. But just as the legal guarantee protected the depositors not only against fraud on the part of the stockholders but also against gross incompetency on their part, in like manner the stockholders were protected by an implicit contract against gross incompetency on the part of the depositors. For no man would think of entering into a contract of trust with any or a number of men unless there was an implicit contract safeguarding him in conscience against gross folly.

Consequently as neither Mr. Brown nor the depositors are accused of fraud the whole matter turns on the question of incompetency.

Mr. Brown would not be bound to risk any notable part of his personal assets in the interest of the bank even though by doing so he could stave off the calamity, for the depositors had no claim on him beyond the amount of his guarantee. If however Mr. Brown could, with safety to himself, stave off the calamity by investing the amount of his guarantee—$40,000—in the interest of the bank, it is questionable if Mr. Brown would be bound to do so or otherwise be guilty of culpable incompetency. In the case as stated $40,000 would have been entirely insufficient to save the bank; therefore Mr. Brown was not guilty of culpable incompetency, in not so doing.

Neither was the action of the depositors on account of the gravity of the crisis wholly irrational. Therefore in equity they should not be deprived of the whole benefit of the guarantee, although the stockholders were blameless. This right is founded on the implicit contract which bound the stockholders to share the effects of such a general and common calamity, with the depositors, and bear an equitable part of the loss. The payment of half his express bond by Mr. Brown to the receiver of the bank seems an equitable discharge of this obligation, and the sequestration of $20,000 in favor of his wife perfectly justifiable, even though the deed of sequestration was immoral in the eyes of the law from wilful misstatements on the part of Mr. Brown. Mrs. Brown therefore can hold with good conscience the $20,000 made over to her by her husband.

SCOTUS.

INTENTION IN CONSENT TO THE MARRIAGE CONTRACT.

An interesting marriage case was decided some time ago by the Roman Rota and reported under the title "Oregonopolitano".[1] The decision offers some noteworthy reasoning on points not elaborated in text-books on marriage. It may be of service to readers of the REVIEW to have a summary of the reasoning.

Two points are made in the case: the first, on pretended or feigned consent in marriage; the second, on consent given with the intention not to be bound by marriage obligations.

[1] Cf. *Acta Apostolicae Sedis*, 1914, Vol. VI, num. 16, pp. 516-525.

The plea for the invalidity of the marriage in question was based on simulated consent. But after settling that, the Rota adverts to another plea which, though not actually made, might have become an issue if the evidence had been exhaustively weighed. That is unusual for the Rota. It must have been prompted by some special reason. Probably it was the common error of poorly instructed Catholics or of non-Catholics in mixed marriages. At any rate, the intention of not binding oneself by an indissoluble bond in marriage, nor by obligations consequent on marriage, now too often enters into marriage contracts.

The error has no invalidating force with respect to Christian marriage. The granting of divorce in the civil courts or the belief that the marriage tie is divorceable or the obligations consequent on marriage are avoidable, is no plea against marriage according to divine law. The divine law prevails wherever Christian civilization rules: "in eorum mente propter falsam illam existimationem intentio contrahendi juxta hujusmodi leges aut sectae placita, minime excludit primariam intentionem contrahendi juxta divinam legem per Christum confirmatam" (p. 522). In the courts of the Catholic Church therefore Christian marriage is valid unless there is clear proof of explicit and positive intention of contracting marriage contrary to the Christian law of marriage.

The first point in the case under review is on pretended or simulated consent. After defining such feigned or simulated consent of either party to the marriage contract, the Rota explains how hard it is to prove such consent, for the reason that it is an internal act. Of course proofs establishing a moral certainty of such consent are not excluded, but the marriage is held valid even with them, because consent outwardly given is taken to mean what it expresses. "In foro conscientiae, utique, credi potest asserenti se simulate consensisse, quia agitur de bono spirituali poenitentis, et viget principium: 'confitenti pro se et contra se credendum est'; in foro autem externo agitur de administranda justitia jus suum petendi, et standum est allegatis et probatis" (p. 517).

The proofs of simulated consent must be convincing. Its cause must be serious and urgent. The character of the party asserting simulated consent and every circumstance for such

simulation must be taken into account. For through the external rite all obligations of marriage are presumably accepted by both parties in civil as well as ecclesiastical law. The cause of simulation thus assured, simulated consent itself must be ascertained from conjectures and presumption in circumstances preceding, accompanying, and following the marriage.

Thus simulated consent, though not impossible of proof, is yet hard to prove. With the facts of the present case, or with the fact that the Rota denied juridical value to evidences adduced therein, we have no concern.

In the allegations of some witnesses however the Rota found reason to expound another flaw in marriage consent. It was stated under oath that the party had no intention to be bound by the marriage or to cohabit. Now some authorities hold that an intention not to oblige oneself is compatible with valid marriage; other reliable authorities, on the contrary, hold marriage with such an intention to be invalid. The Rota does not decide conflicting views. It proceeds to explain that an intention contrary to the good of the Sacrament or its indissolubility and unity is to be judged differently from an intention contrary to fidelity or offspring.

The first must be *explicit* and *positive* to invalidate the contract; the second must in addition be agreed to by word or writing—*by a pact.* Both must be amenable to proof. The first foils the very nature of Christian marriage; being contrary to the good of the Sacrament, it needs no pact to nullify; the second, though explicit and positive, *requires besides a special act of the will,* a pact, not to contract marriage according to the law of Christ. Indissolubility and unit-monogamy are of the essence of Christian marriage. This principle of canon law is at the same time dogma. Fidelity and offspring are consequent on the marriage contract, which is vitiated by an explicit and positive intention to avoid its consequences by a pact. The vitiating intention becomes a constituent part of the marriage contract and the contract is rendered contrary to the divine law. Recent authorities simplify this reasoning by a distinction of St. Thomas "inter esse et usum matrimonii". Not intending to assume the obligations of marriage does not affect the *esse matrimonii.* "Si autem solubile vinculum positive intenditur, eo ipso ex sua natura est pars constitutiva con-

tractus; si, ex altera parte, conditio contra bonum fidei vel prolis etiam positive intenditur, non eo ipso, seu ex sua natura, in contractum ingreditur, quia bonum fidei et prolis consequitur contractum in suo esse jam constitum . . . ideo, ut irritum illum reddat, requiritur specialis actus voluntatis, ut intentio contrahendi matrimonium prout ordinarie contrahitur frustretur" (p. 521).

Hence the mistaken view that Christian marriage is divorceable does not nullify the contract; neither does a positive intention to avoid the consequences of marriage annul it, unless by pact the intention is made part of the contract.

The Rota has rendered signal service in setting what threatened to become a vexed question in marriage courts.

JOS. SELINGER.

Jefferson City, Missouri.

QUAESTIO DE LICEITATE ABORTUS.

Qu. I have been a mission priest for fifteen years and have never before been confronted with a case precisely like the following. I have no books at hand and I feel the necessity of obtaining advice from the best possible authority. Instinctively and immediately I turn to THE ECCLESIASTICAL REVIEW.

My penitent is a young married woman, about thirty years of age. She is a farmer's wife; of German parentage. Both husband and wife are truly good, sincere and fervent Catholics, and she has behind her the inspiration of exemplary parents. Her mother was the mother of fourteen children. My penitent has borne three healthy children. Each pregnancy was more difficult than the last. Her fourth pregnancy was marked with the development of persistent nausea which resulted in a miscarriage. The fifth pregnancy was much more difficult. By the sixth month she was so emaciated and exhausted that the doctor urged an abortion. Her husband consulted the parish priest who advised him to allow the doctor to decide. An abortion was performed. During the sixth pregnancy matters were much worse. She seemed to be at the point of death, and, in the absence of her regular physician, an assistant doctor performed an abortion without consulting the family. He did not entirely clean the uterus and his mistake was not corrected for nearly three weeks. Her life was barely saved. The case came to me during a mission here last fall. Not then understanding the entire pathological history of the case, I insisted on her making any sac-

rifice before allowing another abortion, and she is very heroically prepared to do so. A seventh pregnancy began with her about six weeks ago. Within a month the persistent nausea reappeared and for the past two weeks she has been suffering intensely. The doctor tells me that the nausea is a disease. He has tried every known palliative and has failed to mitigate it. Abnormal methods of feeding have been of no avail. She is never able to sleep. She is reduced to skin and bone. Her condition is further aggravated by enormous varicose veins. Since the malady has developed, this time, very much earlier than it has before, it is entirely impossible for her to bear the child or even to keep alive for the full term of pregnancy, if the malady persists, as it has done in the three preceding pregnancies. I talked the case over with my own physician. He tells me that some women so afflicted finally pull through and bear healthy children. He also tells me of six cases personally known to him, where a wait for nature to relieve the situation has resulted in death.

1. Does the Church allow an abortion under these circumstances?

2. If her life is saved by a natural miscarriage, will the Church permit excision of the Fallopian tubes, on the ground that this persistent nausea is an established disease, that pregnancy means for her death either of herself or the child?

I do not know the conclusion of your discussion on Vasectomy. My physician has asked me this question:

3. In the case where self-abuse has brought about a condition in which seminal emissions are beyond control and occur so frequently that both bodily and mental vigor is gravely imperiled, is it permissible to have the seminal ducts tied with silk, which may be removed after a term of years, restoring organic functions? J. H.

Resp. The case is this: A multipara, thirty years of age, of German parentage, has the following history: she has three healthy children; in her fourth pregnancy she had an excessive nausea and vomiting and a miscarriage; in the fifth pregnancy this vomiting recurred, and an abortion was performed sometime in the sixth month. The time is not given; the words are "by the sixth month". The pastor was consulted and he advised leaving the matter to the physician. In the sixth pregnancy abortion was performed by a physician without consultation. This man did not clear the uterus; the woman was infected, but recovered. Now she is in her seventh pregnancy for six weeks, and the persistent nausea and vomiting have recurred. The physician "has tried every known palliative

and has failed to mitigate it". Abnormal methods of feeding have not been of use. She has insomnia, and is emaciated.

It is asked: I. Does the Church allow an abortion under these circumstances?

II. If her life is saved by a natural miscarriage, will the Church permit excision of the Fallopian tubes, on the ground that this persistent nausea is an established disease, that pregnancy means the death either of herself or the child?

The answer to the first question is certainly negative. She is only six weeks pregnant and the child is not viable. The Holy Office decided this question, 28 May, 1884, 19 August, 1888, and on other occasions.

In her fifth pregnancy, if the foetus was at the *end* of the sixth month of gestation, the abortion was licit; if at the *beginning* of the sixth month, it was not licit, because the child is not viable at that stage of gestation. At the end of the sixth month if the child is taken from the womb it hardly ever survives, but technically the moralists permit the removal of such a child for grave cause.

The good effect in this case (emptying the uterus to stop the vomiting) and the evil effect (killing the foetus) do not come immediately from the causal act in the same degree; the evil effect is a direct consequence of the good effect, and this sequence vitiates the means used. We may not kill a foetus even indirectly to save a mother unless the foetus is an unjust aggressor, and the foetus in this case is not an unjust aggressor in any sense of the term.

The priest that proposes the case for solution says that the physician in charge of the woman "has tried every known palliative" and has failed. He probably has tried every palliative known to him, but a man capable of using every palliative known to science in so complicated a condition as the pernicious vomiting of pregnancy ("hyperemesis gravidarum") is not found practising medicine in the place whence this question comes. Carl Braun, one of the great obstetricians of the world, never saw a fatal case of vomiting in pregnancy in 150,000 obstetrical patients, because he knew how to avert the disease. It is true there are cases which even Braun could not save, but they are not common; and a case that appears hopeless to one man may be easily cured by another. I have seen

pregnant women in the first stage of what seemed to be pernicious vomiting cured in a few days by fitting them with proper eye-glasses alone. Robaudi in 1909,[1] Mayer in 1911, and Curtis [2] have cured such cases merely by injecting a little defibrinated blood taken from a healthy pregnant woman. Sergent, Lian, and De Lee have cured several cases by the use of epinephrin. Many cases of "hyperemesis gravidarum" die because the physicians in charge do not diagnosis the cause of the disease; others die no matter how perfect the diagnosis and treatment; others in the third stage of the disease die even after the womb has been emptied.

The disease usually begins in the second month of pregnancy, more rarely in the fourth month, sometimes in the sixth month. When it occurs later than the sixth month it is an effect as a rule of nephritis. More cases occur in the United States than in Germany, probably because of the climate here which is very irritating to northern Europeans of a nervous tendency. The patient under consideration is living a thousand miles south of her racial habitat. She is overtaxed physically; although she is only thirty years of age she is in her seventh pregnancy, and she has already had three abortions. She probably has had a child yearly, and only a very strong woman can stand such a strain.

There is a close nervous connexion between the stomach and the organs of childbearing. Irritants that can cause vomiting are excessive distention of the uterus when the ovum grows more rapidly than the uterus can stretch; irritation from metritis, polyhydramnion, hydatid mole, twins, displacements of the uterus, acute retroversions, anteversions, flexions, which pinch or stretch the nerves; inflammations of the uterus, adnexa, pelvic connective tissue, peritoneum; tumors of the uterus. All these can cause vomiting, and if the cause is removed the effect disappears.

Disturbances which in themselves give rise to vomiting in pregnancy may bring about pernicious vomiting. Such conditions are gastric ulcer, cancer, chronic gastritis and enteritis, helminthiasis, fecal concretions, enteroptosis, tubercular peritonitis, gall-stones, and other intraäbdominal diseases. Nasal

[1] De Lee, *Obstetrics*, p. 351.

[2] *Journal of the American Medical Association*, 28 February, 1914.

disease, hypertrophied turbinates, septal spurs, apical and laryngeal tuberculosis, anemia, chlorosis, eye-strain, all can cause vomiting, or a predisposition thereto. Uraemia from nephritis may cause vomiting; but this occurs usually in the last months of pregnancy.

Hyperemesis may be neurotic in origin. There may be a demonstrable nervous lesion, as paresis, locomotor ataxia, tubercle or other tumors, meningitis, polyneuritis; or the condition may be functional. The disease is found in hysterics. In all such cases whatever will bring the nervous systems into equilibrium will stop the vomiting.

Sometimes the diagnosis is difficult to make—we must be sure that the case is one of pregnancy—and at times it is somewhat difficult to be certain of this diagnosis in the early weeks of gestation. Secondly, the causes, primary and secondary, are to be uncovered. Thirdly, we have to determine whether the vomiting is caused by the pregnancy or is merely coincidental. Trousseau induced abortion for hyperemesis and the autopsy showed cancer of the stomach; Caseaux found a woman supposedly dead from "hyperemesis gravidarum", but she had tubercular peritonitis; Beau had a like case which proved to be tubercular meningitis.

Braun, as was said, had not one fatal case in 150,000 pregnancies. Guéniot in a series of 118 cases of pernicious vomiting found 46 deaths. McClinton found 50 fatal cases, but the whole number is not given. The disease is more fatal in multiparae than in primiparae, but it is not necessarily fatal in any case.

Every mild case of vomiting in pregnancy must be attended to lest it go on to a pernicious stage. Cerium oxalate with scale pepsin will commonly quiet the mild cases. The treatment of the grave cases is technical, and it may be found in a work like De Lee's *Obstetrics*. In the *Journal of the American Medical Association*, 1912, p. 28, is a bibliography of the subject.

2. The second question proposed is: Would the Church permit the sterilization of such a woman? The Church has published no decision on this matter, so far as I know, but in my own opinion the sterilization of such a woman is not licit. The reasons he offers for sterilization are (a) that "the persistent

nausea is an established disease". It is not. (b) "Pregnancy means for her death either of herself or the child". Not necessarily, by any means. If it did certainly mean death for her or the child the sterilization would be justifiable, but a grave mutilation like sterilization is not permissible to avoid a condition which may or may not destroy life. A woman with a pelvis so narrow that each child can be delivered only by Cesarean section may not be sterilized to avoid this operation.

3. In the same letter the writer also asks: "In the case of men who have abused themselves until seminal emissions are beyond control and occur so frequently that both bodily and mental vigor is gravely imperiled, will the Church allow the seminal ducts to be tied with silk, which may be removed after a term of years restoring organic function?"

The seminal ducts can not be tied with silk or anything else, which may be removed after years restoring function. As a surgical operation, apart from any moral consideration, vasectomy can be done and the vasa can afterward be restored to function. The Church has not given any decision in such cases. It is not true, however, that seminal emissions are beyond control even in the conditions mentioned; nor is it true that bodily or mental vigor is greatly imperiled if practical methods known to medicine are applied to stop the actual sin and build up the patient's will. I can see no justification here at all for vasectomy.

AUSTIN O'MALLEY, M.D.

Philadelphia, Pa.

SOME RUBRICAL OBSERVATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I ask the authority for the statement in the April number of the REVIEW, page 485, "The deacon at High Mass . . . first sings the words 'Sequentia Sancti Evangelii,' etc. and then makes the three crosses, which in the Low Mass accompany the recital of the words"? Martinucci (Lib. I, Cap. xiii, n. 45) says that the deacon signs the book at the same time that he sings the words, observing the same division made by the celebrant of a Low Mass. De Herdt (Vol. I, Pars II, 318) prescribes the same mode of action, except that he would have the deacon sing the words, "Sancti Evangelii", which Mar-

tinucci divides between the signing of the forehead and mouth, while signing the forehead, pausing while signing the mouth, and singing the words, "Secundum N." while signing the breast.

It may be helpful to some of your readers if attention is called to the following very prevalent mistakes in rubrics:

1. Acolytes at Solemn Requiem Masses are frequently seen carrying candlesticks with unlighted candles. We know of no sanction for the carrying of unlighted candles. When at the Gospel "non portantur lumina", the understanding of *caeremoniarii* is that the acolytes carry no candlesticks but flank the subdeacon, "junctis manibus".

2. When the four or six "high candles" are lighted for a High Mass or Solemn Mass, many priests think it necessary that the two candles usually lighted for Low Mass burn also. These they reverently call "Mass candles". We take it for granted that the "high candles" are wax candles and not imitations in gas or electricity.

3. Most pastors persist in treating a visiting bishop with all the honors reserved to the Ordinary of the diocese when he assists at Solemn Mass; at least, they insist upon the bishop giving the episcopal blessing at the end of the Mass, or if it be a funeral Mass, the bishop is asked to give the absolution of the body. We consider this reserved to the Ordinary of the diocese. In fact we have often seen priests who have not celebrated the Requiem Mass officiate at the absolution. A bishop, "extra dioecesim", is not to preside at Solemn Mass on a throne, attended by deacons of honor, performing all that the Ordinary does when he assists in cappa at such a Mass, but assists very much as a priest would, except that he is entitled to a double swing at the incensing and he should sit in a place of honor, corresponding to the first choir stall. These honors are particularly incorrectly bestowed when they are paid to a bishop who is the coadjutor or auxiliary or administrator of the diocese in which he is assisting at the Mass.

I am well aware that I am saying nothing new in making these observations, but these mistakes are of such frequent occurrence that a notice of them in the REVIEW may act as an excellent corrective.

SUBSCRIBER.

INDULGENCES WHEN CELEBRATION OF FEAST IS TRANSFERRED.

In our diocese the feast of St. Patrick is not celebrated on 17 March, but is transferred to a later date because according to our Ordo we are obliged to celebrate the feast "In Anniversario Dedicationis Ecclesiae Pro-Cathedralis" on 17 March. This year, for example, we celebrated the feast of St. Patrick on 18 March in this diocese. In other words we read the office and said the Mass of St. Patrick on 18th instead of the 17th.

In his Lenten regulations, however, the bishop stated that all those going to confession and receiving Holy Communion on the feast of St. Patrick, complying of course with the usual conditions, would gain a plenary indulgence.

Now what I would like to know is this—would those who went to confession, say on the 16th, and received Holy Communion on the 17th, gain the plenary indulgence in this diocese? Or would it be necessary for them to receive Holy Communion on the 18th, the day on which the feast of St. Patrick was celebrated in this diocese, in order to gain the plenary indulgence?

My own opinion is that they who received Holy Communion on 17 March would gain the plenary indulgence for the reason that the 17th is the universal feast day of the Saint, although in particular places, like this diocese, the celebration of the feast is transferred to a later date.

I have had a little discussion on this point, however, and therefore would be very grateful for your opinion.

HENRICUS JOSEPHUS.

Resp. Our correspondent seems to us to be correct, and for the reason given. Since, however, the bishop is obviously the best interpreter of his own regulations, the matter could be authoritatively determined by an appeal to him.

CONFESSION AS A CONDITION FOR GAINING INDULGENCES.

Qu. What is the exact status at present of a person who wishes to gain the partial and plenary indulgences attached to certain prayers and practices habitually performed under the condition of Confession and Communion. Formerly a weekly confession entitled the recipient to all the indulgences, except the Portiuncula or "toties quoties" and Jubilee indulgences. But I think this has been changed by recent legislation. How often must a priest go to Confession if he wishes to benefit by all the indulgences incident to the performance of his official and private devotional offices?

Resp. By a Decree of Clement XIII (9 December, 1763) those who went to confession "semel saltem in hebdomada", unless they were legitimately prevented, were entitled to all the indulgences granted within that time, so long as they had kept themselves free from mortal sin. This decree still holds good, except for those who are practically daily communicants. By an Indult of 14 February, 1906, Pius X granted the privilege of gaining all current indulgences to those who approach Communion daily ("quamvis semel aut iterum per hebdomadam a Communione abstineant"). Hence the latter are entitled to all current indulgences without special confession provided they are in the state of grace.

Priests, like other daily communicants, are free from the obligation of confessing, so long as they remain in the state of grace.

A further concession, issued by Pius X (23 April, 1914), allows that the confession required for a "toties quoties" indulgence, such as the Portiuncula, may be made a week ("ultimo octiduo ante diem pro lucranda indulgentia designatum") before the day on which the indulgence is to be gained.

INTERRUPTION OF THE FORM OF BAPTISM.

Qu. A priest administering the Sacrament of Baptism is interrupted, after he has said the words "Ego te baptizo", by the sexton reminding him of the child's name: "I did not hear you mention the child's name; the priests here always say the child's name aloud." The priest replies: "I have said the name in a low voice." The sexton again says: "I did not know but that you should say it out aloud." Then the priest continues, "In nomine Patris, etc.", without repeating "Ego te baptizo". Is this a moral interruption? Should he repeat the words "Ego te baptizo", or, if he doubts the validity of the Baptism, may he rebaptize *sub conditione?*

Resp. The requirement in administering the Sacrament of Baptism is that "the form be pronounced while the matter is being applied, that is, at morally the same time". O'Kane explains that it is not required (in Baptism) "that the water be actually falling on the head when the word 'baptizo' is being pronounced. The rubric even directs that the water be poured on in naming the persons of the Blessed Trinity." An

interruption such as occurred in the case before us is unseemly, and may cause the administration to be illicit, if the minister is to blame, but it does not raise any serious question of validity. In those circumstances, since there is no prudent reason for doubting, the warning of the Catechism of the Council of Trent should be taken to heart. It is only when, after diligent inquiry, if inquiry is necessary, a prudent reason for doubting remains, that the Sacrament may be administered *sub conditione.*

THE OBLIGATION OF PRESCRIPTIVE RUBRICS.

Qu. Does a priest commit a mortal sin by knowingly and without reason violating prescriptive rubrics, e. g. if a priest celebrates a High Mass of Requiem (anniversary) *cantata* on a duplex secundae classis?

Resp. We do not like the form of this question. No one is in better position to answer the question in this form than the priest's confessor. The doctrine of theologians is that the prescriptive rubrics to be observed in the Mass oblige "sub mortali, ex genere suo."[1] Some writers, however, distinguish between those rubrics that relate to grave matter, and those that relate to matter that is not grave. The question was discussed in the *Civiltà Cattolica,* 1891, Vol. IV, pp. 34 ff., and in the *Monitore Ecclesiastico,* XIV, 507; XV, 130.

NEW FACULTIES NOT REQUIRED.

Qu. Sometimes a person for whom the necessary faculties for absolution from censure incurred by marriage *coram praecone* are obtained, neglects to return to Confession. If such a person some years later is found on a sick-bed, is it necessary to apply again for faculties?

Resp. Faculties granted for a certain case, and not withdrawn by the superior who granted them, continue in force indefinitely. The case of dispensations is similar. Of course if the penitent is in danger of death no special faculties for absolution from censure are required.

[1] Bened. XIV, *De Sacrif. Missae,* II, 102.

DISPENSATION UNNECESSARY.

Qu. A young man wishing to marry a Catholic girl declares himself unbaptized. He makes the necessary promises for obtaining a dispensation "disparitatis cultus". After the dispensation has been obtained he discovers that his mother, who had been a Catholic, had him baptized in the Catholic Church, and produces a certificate which proves the fact beyond all question. Up to the time of his projected marriage he had subscribed to no form of religious belief, had never attended any church, and was indeed ignorant of any knowledge of God or religion. Under what form of dispensation, if any, should he be married? Grave reasons prohibit any delay in performing the ceremony.

Resp. There is no need of a dispensation. The duty of the priest, however, is, so far as time and circumstances allow, to instruct the groom, to reconcile him to the Church, and in general to prepare him for the worthy reception of the Sacrament and the duties and obligations imposed by Christian marriage. In view of the man's indifference and carelessness in the past—there is nothing to indicate that he has been actually hostile to Catholicity—his written promises should be retained by way of precaution, although, obviously, they are not any longer required according to the letter of the ecclesiastical law. Natural law obliges a Catholic, even a careless one, to bring up his children in the true faith, and where, as in this instance, written promises have been secured, they should be used to enforce, if necessary, the dictates of natural and divine law.

THE KNOB OF THE CHALICE CUP.

Qu. What do the words "calicem dextera manu *infra nodum cuppae* accipit" mean? Do they mean that the celebrant takes hold of the chalice under the knob on the shank of the chalice? Does "cuppa" refer to the cup of the chalice or to the whole vessel? I cannot find the word in a Latin dictionary. One English authority says "below the knob" simply; another says "under the knob *of the cup*". Which is correct?

Resp. The words "infra nodum cuppae" mean, evidently, not "under the knob on the shank of the chalice", but "under the knob of the cup", that is, the smaller knob which is generally at the junction of the cup with the shank of the chalice.

This would mean that the chalice is held by the shank, immediately under the cup, and, unless the shank were unusually long, it would imply that the "hold" would be rendered more secure by the lower fingers including in their grasp the top of the larger knob of the shank. At the Elevation, for example, or when holding the chalice for the ablutions, the instruction usually given is to hold the chalice by the knob of the shank, or under the knob of the shank. At the Elevation the hold is steadied by the use of the left-hand on the base of the chalice, and at the ablution steadiness is not so important. But, at the Communion, to which of course the instruction quoted refers, steadiness is important, and the left-hand holds the paten; the steadiest hold, therefore, is recommended, namely that which grasps the chalice at the base of the cup.

The word "cuppa", with the variants "cupa", "coppa", "copa", occurs in Ducange's dictionary of medieval Latin, with various meanings, among them "copa calicis", which is found in the marginal notes of an ancient martyrology of the Church of Aix ("Ecclesiae Aquensis").

QUESTION OF QUASI-DOMICILE.

Qu. In the following case, has Anna secured a "quasi-domicile"? She was born in and always lived in the parish of W. For three years she taught in the country public schools in the parish of Y, adjoining the parish of W. During the school season she would come home occasionally to W. When her school closed in May, she came home to W and remained till September. In September, 1913, she secured a school closer to W than those she taught in before. Then she came home to W about twice every month. On 19 December, she gave up her school and came home to W. She was engaged to be married on 20 January, 1914. While teaching she gave a small amount to church support in Y. Her young man lived in the parish of Y. Some weeks before coming home she called on the pastor of Y and asked if she could be married in his church. He told her that she could, that she had a right to be.

Later she called on the pastor of W and asked him to publish the banns twice, as the pastor of Y told her that two publications were sufficient. In this he was wrong. Three publications are required. She said that her home was in W, and that she had no home in Y. The only reason for having the ceremony in Y was that "it was more convenient for his people".

When the pastor of W called up the pastor of Y and asked him about the matter, he replied that Anna had secured a quasi-domicilium in Y. The pastor of W denied this. Anna knew nothing about a quasi-domicile. She did not seek one. She had only one home and that was in W, to which she came every two weeks and stayed for about two days at a time.

If she had acquired by accident (without any intention to do so) a quasi-domicile in Y, she had lost it during the thirty days preceding 20 January.

Did Anna have a quasi-domicile in Y?

Should the banns be published in both the domicile and the quasi-domicile, when there is actually a quasi-domicile?

Resp. There is admittedly no question here of the validity of the marriage. Whether Anna had or had not a quasi-domicile in Y, she could be validly married in the parish of Y by the pastor of that parish. As to the licitness of such a marriage, Anna could claim a just reason, independently of domicile or quasi-domicile, for being married in Y, because " it was more convenient for his people ". Although the pastor of W does not, apparently, agree that this is a just reason, theologians, he should remember, are very liberal in this matter. For instance, Noldin says, " Vix unquam deerit justa causa ubi nupturientes petunt ut coram parocho sponsi contrahere possint ".[1] It would seem that Anna did not have a quasi-domicile in Y. That, however, affects neither the validity nor the licitness of the ceremony in Y. The banns should be published in both places.

REQUIEM MASSES DURING LENT.

Several queries have been sent to the REVIEW in regard to the restriction during Lent of private votive Masses and Requiem Masses. Recent legislation forbids private votive Masses during Lent and allows only one private Requiem Mass in the week. In regard to private votive Masses, the instruction mentions that particular indults still remain in force, and in some diocesan ordos there is a similar interpretation in regard to Requiem Masses; priests who have the privilege of saying

[1] Noldin, III, p. 744.

two or three Requiem Masses in the week are reminded that that privilege remains. Some correspondents who have the personal indult entitling them to a privileged altar claim that they are thereby warranted in celebrating a private Requiem Mass more than once a week during Lent. This, however, does not seem to be justified, since the Sacred Congregation of Indulgences long since defined that in order that the indulgence be gained the celebrant use black vestments, "quando fieri potest". One subscriber writes that his diocesan indult allows him two private Requiem Masses in the week, and an indult for the archdiocese allows three, and inquires whether he may celebrate five private Requiem Masses a week during Lent. The motive of the recent restriction to one private Requiem a week during Lent should be apparent to anyone who is capable of appreciating the splendid succession of Gospel excerpts which are found in the Missal for the Lenten season. Beyond all question, the celebration of five private Requiem Masses in the week, especially during Lent, is contrary to the spirit of the liturgy.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

THE ESCHATOLOGICAL CHRIST.

I. Summary of Preceding Studies. We have been tracing the vagaries of rationalistic Protestants in their quest for a Christ of history. This *Leben Jesu Forschung,* or Research on the Life of Jesus, has for a century been going on, in German universities, most untiringly, minutely and yet hopelessly. Why is there no hope of scientific and definitive result from all this toil? Because the research-workers are irretrievably wrong in their start. At the very outset, they gratuitously and uncompromisingly postulate that all scientific investigation on the Life of Jesus proceed from two unconscionable and erroneous first principles—the impossibility of the Divinity of Jesus and the impossibility of the supernatural. There must be no miracle, no prophecy, no union of Divine with human nature, nothing that surpasses natural cause and effect; only from such a postulate may scientific investigation on the Life of Jesus proceed. So to start is irretrievably wrong.

After this unscientific and hopeless start, the various Ritschlians advocate a multiform, protean and kaleidoscopic *liberal* Christ. Harnack's "Phantom Christ" vies with Wellhausen's *Jesusbild,* "Jesus-shape".[1] Schmiedel thinks the Berlin and Göttingen research-workers have left too much of historic fact to this historical Christ. He must needs be still more "scientific" than they; so he gives up practically all the New Testament as lacking credibility, and saves only his nine pillar-passages. We have seen what a travesty of the Christ these same pillars are set to support.[2] One might just as well go the full length of Ritschl as try to defend the worse than useless "Christ of History" of the Harnack-Welhausen-Schmiedel school. And yet to go the full ler gth of Ritschl were to apply Kantian dualism to Christology, to waive all question of the Christ-in-himself, the *noumenon,* the objective reality of Jesus; and to make an all-sufficient religious dogma out of an all-in-

[1] Cf. "Christological Errors," ECCL. REVIEW, December, 1914, pp. 743 ff.
[2] Cf. "Christological Errors," ii, ECCL. REVIEW, January, 1915, pp. 100 ff.

sufficient, groundless Christ-value, the *phenomenon,* the subjective form that the Christian conscience has trumped up as the Christ. So to do were as blasphemous as is the Congregational Dr. Roberts,[3] or his co-religionist Dr. Fairbairn, the lately deceased Principal of Mansfield College, Oxford,[4] or the Jena Ritschlian, Dr. H. Weinel.[5] Such Kantian dualism is a throwing-over of all objective reality of Jesus the Christ. It readily leads to the various schools of Christology which deny that there ever was an historical person named Jesus, and affirm that the Saviour was a mere myth taken over from Babylon, Egypt, North Arabia or elsewhere.[6] Such are the results we have thus far examined in our study of the hopeless pursuit of that Christless Christ, the "Christ of history".

The untiring, minute and destructive work of these scholars is by no means looked upon by Protestants as hopeless and Christless. To them the present crisis is extreme; and any effort to save anything at all of Christianity gives hope. True, there is no hope to save the Divinity of Jesus. But his Christhood may be retained. There is still some hope that, at least, his very historical existence need not be given up. And, even if the *Leben Jesu Forschung* work still farther havoc with the belief in the very existence of an historical Jesus, there is still hope; for his value to the Christian conscience is safely independent of pure reason's proof that Jesus ever lived. It is in such a spirit of hope that Albrecht Schweitzer writes:

> It is impossible to overestimate the value of what German research upon the Life of Jesus has accomplished. It is a uniquely grave expression of sincerity, one of the most significant events in the whole mental and spiritual life of humanity.[7]

Other than "German research" has not accomplished much. The men who believe in the Divinity of Christ and the possibility of miracles, have no place in Schweitzer's study; they

[3] Cf. "Jesus or Christ," ECCL. REVIEW, February, 1915, pp. 361 ff.

[4] Cf. "Another Congregational Christology," ECCL. REVIEW, April, 1915, pp. 488 ff.

[5] Cf. "A Christological Symposium," ECCL. REVIEW, March, 1915, pp. 367 ff.

[6] Cf. "The Mythic Christ," ECCL. REVIEW, May, 1915, pp. 602 ff.

[7] "Von Reimarus zu Wrede," Eng. trans., "The Quest of the Historical Christ." London: A. & C. Black, 1910, p. 397.

are ignominiously consigned to foot-notes. They afford no ground of hope! And what is it Schweitzer thinks we may cling to? After the Divinity of Christ is given up, and the manifold and multiform, protean and kaleidoscopic variations of the *liberal* Christ of history have been ruled out as fiction and not fact, there still remains to us the Christ of eschatology. Here is a *Jesusbild* that will save the Christ to us. Let us see this strange Christ-form in detail.

II. Origin of the eschatological theory. 1. *Meaning of the term.* The word *eschatological* is derived from ἔσχατος, *the end.* Eschatology is a branch of theology that treats of the end of life; it is merely the old tract De Novissimis, on the Four Last Things, brought out in modern form. In full comprehension, eschatology includes death, heaven, hell, purgatory, particular and final judgment. Chiefly this last element enters into the comprehension of Biblical eschatology. To the Biblist, the eschatology of the Synoptists, Paul, John or Jesus means the teaching of the Synoptists, Paul, John or Jesus either about the Four Last Things in general, or, in particular, about the end of the world, i. e. the Last Judgment, the Second Coming of Jesus, the Parousia.

2. *Due importance of the Parousia.* To any one who reads the New Testament and the apocrypha of the early Christian period, it is most strikingly evident that the Parousia was a very important teaching of the early Church. The root-meaning of the word Parousia is *presence;* it is used of the Second Coming of Jesus eight times by St. Paul—once to the Corinthians and seven times to the Thessalonians;[8] and, during one of the eschatological discourses of Jesus as related by Matthew, the Parousia occurs three times in the same clause, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, "so will be the Coming of the Son of Man".[9] After the subapostolic times, that is, after the time of Justin, 150 A. D., the fear of the Parousia waned. The sacramental life of the Church led to a love of law in a law of love; the consequence was the gradual lessening of apprehension that the Second Coming was at hand. Biblical eschatology remained ever the same, but it was not re-

[8] I Cor. 15:23; I Th. 2:19; 3:13; 4:15; 5:23; II Th. 2:1, 8, 9.
[9] Mt. 24:27, 37, 39.

flected in Christian writings by old-time lurid hues. The Parousia was still important but with an importance that was due and not terrifying. So things were till the eschatological school of Christology came into being, and gave to the Parousia an unduly important rôle in the teaching of Jesus.

3. *Undue importance of the Parousia.* It was Reimarus, in his *Fragmente des Wolfenbüttelschen Ungenannten,*[10] that first suggested the undue importance of the Parousia-idea in the teaching of Jesus. With more mathematical than historical sense, this professor of mathematics failed to find any basis of agreement between the evangelists and threw over their evidence as worthless. To him, Jesus was simply a clever diplomat who wished to establish a kingdom of reason along political lines. He failed. His disciples saw the failure of forlorn hope, wished to perpetuate the fraud, stole his body, spread the word of his resurrection, got a following by duping the people with the vain hope that the Master would come again. This is the earliest form of the eschatological theory of the Life of Christ.

III. Eschatology run riot. Little effect was had by Reimarus, unless on Lessing and a scattered few. It remained for Johannes Weiss, Professor of the University of Marburg and the radical son of the conservative Bernhard Weiss, Professor of the University of Berlin, to give form and vogue to the eschatological theory of Christology.

1. *The riotous ideas of Weiss.* It was in 1882, that Johannes Weiss wedged his way into the *Leben Jesu Forschung* of German Universities by his monumental work on the "Preaching of the Kingdom of Jesus".[11] Starting, as do all these research-workers, with the impossibility of the supernatural, the conclusion was straightway reached by Weiss that the Kingdom preached by Jesus could not have been a spiritual organization, a Church, whose sacraments produced grace; nor could it have been an invisible and interior Kingdom of Jesus in the soul. The traditional Catholic and Protestant interpretations of the Kingdom were rejected; they necessitated belief

[10] "Fragments of the anonymous writer of Wolfenbüttel," published posthumously by Lessing from 1774.

[11] "Die Predigt Jesu vom Reich Gottes", Göttingen, 1882, 2d ed., 1900.

in the supernatural. Such a Kingdom was a preparation for a future Kingdom. Jesus meant not to prepare his followers for any future state. If at times he spoke of this state, his words must be understood as those of his day; they indicated the faith and hope of those days, not a special message evolved from the superhuman consciousness of Jesus. His consciousness was colored in all things by the lurid hues of the *end* of the world. His Kingdom and all he preached were eschatological.

2. *The eschatological Kingdom.* According to Weiss, Jesus, from the very beginning of his ministry, had a Jewish apocalyptic view of God's attitude to man. Shortly after his baptism and fast, Christ "came into Galilee, preaching the Gospel of the Kingdom of God; and saying: The time has come, and the Kingdom of God is at hand; repent, and believe the Gospel." [12]

a. *Catholic view.* Catholics interpret this Kingdom of God as the Church. The various stages through which the Church passes are so many phases of one and the same Kingdom of God. The Church was, before the death of Jesus, in an inchoate state with probably Baptism and certainly Holy Eucharist, but without its complete hierarchic essence; from the Resurrection to Whitsunday, was a second stage—that of complete hierarchical organization; from Whitsunday to the death of the last apostle, was a third stage—that of the fulness of the evolution of Christian revelation; from the death of the last apostle, we may separate a fourth stage—that of the hierarchical Church in all the fulness both of its revelation and of the Holy Spirit's evolution of the faith in the consciousness of the Apostolic Body; a fifth stage is that of the Church suffering in purgatory; a sixth, that of the Church triumphant in heaven; a seventh is the completion of the sixth, the stage of the Church triumphant not only by the glory of all the souls that make up her constitution, but by the glorification of all the bodies of her members. This last stage is that of the Church at the Parousia; it is the eschatological stage of the Church. Corresponding to these seven stages of the existence of the Church of Christ are seven stages of the Kingdom of God which Jesus

[12] Mk. 1:14, 15.

preached—the Kingdom inchoate, completely organized, perfected in its deposit of revealed truth, fixed in its constitution and fully evolved faith, suffering, triumphant in soul, triumphant also in body. This last is the eschatological Kingdom of Christ, at the Parousia and thereafter. Rightly to interpret the preaching of Jesus and the teaching of the apostles about the Kingdom of God (ἡ βασιλεία τοῦ θεοῦ) we must always note to what stage of the Kingdom reference is made. Weiss allows only one stage of the Kingdom of God to have been in the consciousness of Jesus—the eschatological. Hence his erroneous Christology.

b. *The narrowness of Weiss.* Since the consciousness of Jesus was, according to Weiss, ever colored by eschatological ideas, the teaching of the Lord cannot be understood aright save in such a coloring. There was ever in mind some cataclysmic upheaval, that would destroy the world in vengeance against sin; some tremendous world-wide catastrophe, that would establish the Kingship of God and the leadership of Jesus and his followers. In this convulsion of nature, Jesus, the Son of Man, would appear, by special Divine power, in the clouds; and other miracles and portents would be. Weiss goes even so far as to say that the Lord expected the overthrow of Roman power and the subjection thereof unto himself.[13] The first elements of his eschatological scheme Weiss thinks Jesus got from Jewish canonical and uncanonical apocalyptic writings, as, for instance, Daniel and Enoch.[14] Familiarity with such writings led to intense inward experiences of the consciousness of Jesus which took on the form of the hallucination of a visionary.[15] The details of the eschatology of Jesus resulted from this hallucination. In preparation for his eschatological Kingdom, a teaching is meanwhile given that fits in with impending events and upheavals; this is the "ethics of the interim", *Interimsethik.* So, all the beautiful teachings of the Lord are the offspring of the mind of a duped visionary. This illusionary element of the eschatological Jesus is a huge stumbling-block to the narrow theory of the eschatologist, and

[13] Cf. op. cit., 2d ed., p. 123.

[14] Compare Dan. 7:13 with Mk. 14:62.

[15] Cf. *Die Predigt Jesu,* 2d ed., p. 92.

yet this stumbling-block escapes Weiss. It is difficult to understand the mentality that admits the Lord was a visionary, suffering from an hallucination, and yet finds this admission to be no stumbling-block to Messianic Christ-values. He even claims that God made use of this utter illusion of Jesus to give to the human race the assurance of his love. The forecastings of a supposed visionary are elevated by such names as *superhuman* and *eschatological consciousness;* but these high-sounding names mean in reality no more than *utter illusion.* To solve this insuperable difficulty, to leap over this bulky stumbling-block in the way of sane Christology, Weiss seems unwittingly to rely upon that refuge-theory of Modern Protestant theology, the Ritschlian Christ-values. Belief in Jesus is clung to, not for any worth that he had in himself, but for the value he has been to the Christian conscience. Thus did Tyrrell, once he came under the spell of Weiss.[16]

c. *Loisy's worse than narrowness.* More logical, perhaps, and undoubtedly worse than narrow, in his brutal and blasphemous conclusions, is Loisy. As an eschatologist he starts illogically with the denial of the supernatural and refusal to admit of prophecy. He is thus forced to the illogical position of assigning to illusion every claim Jesus makes of prophetic power. Now if, from the very outset, one illogically set the stumbling-block of this illusionary element in the eschatology of Jesus as the very essence of his assumed Messiahship, it is at least a procedure consistently consequent upon this start to stumble headlong over the obstacle and to say that the dear Lord was insane. That is precisely what Loisy does, and does with a cool-headed brutality and blasphemy that makes one's hair almost stand on end. The reasons for this blasphemous conclusion of Loisy are trivial. Only an insane man, he thinks, could have said and really meant the words: "I can destroy this temple and in three days I shall build it up again."[17] The interpretation given by John, that the Lord spoke of "the temple of his body"; and the witness of the disciples who remembered these words and deemed them fulfilled

[16] Cf. the present writer's critique of Tyrrell's eschatology in ECCL. REVIEW, March, 1915, pp. 365 ff.

[17] Mt. 26:61.

in the Resurrection of Jesus [18]—these facts are brushed aside by this arbitrary eschatologist as mere evolutions of the duping and gullible Christian conscience.[19]

d. Schweitzer's eschatological Kingdom. The views of Weiss were not very widely accepted, despite his having won over both Tyrrell and Loisy, until the brilliant young Albrecht Schweitzer entered the ranks of the eschatologists. He was then *privatdozent* in the Protestant Faculty of Theology of the University of Strassburg. His "Von Reimarus zu Wrede" [20] at once drew attention to himself and to the eschatological theory. Tyrrell burrowed into the book and borrowed from it unstintingly in "Christianity at the Cross Roads".[21] Canon Sanday, Lady Margaret Professor of Divinity in the University of Oxford, based upon Schweitzer's book his own Cambridge Lectures on "The Life of Christ in Recent Research"; [22] said it was "the most striking work of its kind" he had read for some time; [23] and, though differing from him "somewhat profoundly", took from the German's store-house without hesitation. Dr. Ernst von Dobschütz, Professor of New Testament Exegesis in the University of Strassburg, gave a weak refutation, from the standpoint of the liberal Protestant, in his work on "The Eschatology of the Gospels".[24] Professor F. C. Burkitt became a champion of the "consistent eschatology" of Schweitzer [25] without accepting all the conclusions of the radical young student. And at the Cambridge Church Congress of 1910, many of the leading Anglican Theologians—such as Bishop Gore, Dean Bernard, Dr. Charles and Professor Stanton—read papers on the theory of Schweitzer.

[18] Cf. Jo. 2:19-22.

[19] Cf. *Revue d'histoire et de littérature religieuse,* N. S., ii, pp. 585-589; *Évangiles Synoptiques,* i, p. 90; and a critique of Loisy's eschatology in ECCL. REVIEW, Dec., 1914, p. 748.

[20] Tübingen, 1906; published in an English translation by W. Montgomery under the title "The Quest of the Historical Jesus" (London, 1910).

[21] New York: Longmans, 1909.

[22] New York: Oxford University Press, 1908.

[23] Op. cit., p. 44.

[24] Hodder and Stoughton: London, 1910, see especially pp. 56 ff.; also the Expositor, Febr.-May, 1910.

[25] Cf. "The Eschatological Idea in the Gospel," in Essays on some Biblical Questions of the Day, by Members of the University of Cambridge, 1909; also the preface to the 3d ed. of "The Gospel History and its Transmission." Edinburg: T. & T. Clark, 1911.

The main fault in Dr. Schweitzer's "consistent eschatology" is that it consistently neglects everything outside of the eschatological elements in the Gospel narrative. The Life of Jesus is larger than his eschatological discourses. Fixed in his exclusion of all else, the clever young *privatdozent* reasons in a way that is hopeless to one who admits the historical worth of the whole Gospel narrative and not merely of its eschatological parts.

Even in his last contributions to eschatology, Schweitzer adds nothing of argument. His second edition of "Von Reimarus zu Wrede" has the new title "Geschichte der Leben-Jesu Forschung".[26] It adds considerable to the literature of the research-work; summarizes the results of investigation since the appearance of his first edition, i. e. from 1906-1912; but adds nothing whatsoever to the argumentative value of the theory.

We present one of Schweitzer's arguments to instance his method. The principle text he relies on is "My God, my God, why hast thou forsaken me"?[27] To the eschatologist, these words are conclusive. Even up to the very moment of death, Jesus expected the preternatural intervention which should reveal him in might. "The Divine intervention failed which the Lord had awaited even against the moment of his greatest need".[28] And so Jesus died a failure in his Messianic hope. His followers were face to face with the acknowledgment of his failure. They could not undo the hope that he had made fast in their consciousness. The result was that they retained that Messianic hope; and it evolved itself into the Christianity of to-day.

This course of reasoning is worthless unless one fix undue attention upon this single text and like eschatological passages of Sacred Scripture. We who have a broader view of the Christ and his doctrines, think at once of St. Paul's "By a single offering he hath made perfect for all time those who are being purified".[29] That one oblation began the moment of

[26] Tübingen: Mohr, 1913.
[27] Mk. 15:34.
[28] Op. cit., p. 433.
[29] Heb. 10:14.

conception and never changed till the end; from crib to cross, from stall to rood, the will of Jesus was never made to budge one iota from its determination to drink the cup of sorrow to the very dregs. But along with this dominant will, not expressed in words, there was a dominated will—a velleity, so to speak—which was here externated. Jesus wished to show us that he suffered even the sense of utter dereliction, of being abandoned by his Father, on the Cross, while his one and never-changing will was to suffer according to the eternal decree of the Father.

Though Schweitzer is all wrong in his "consistent eschatology", he seems at least to have some respect for the Lord whom he deems to have been so hopelssly duped. His monograph on the "Psychiatric Diagnosis of Jesus" [30] defends the Lord against the charge of insanity and allows, in the state of hallucination, no mental disorder of Jesus. The theories of De Loosten, Hirsch, and Binet-Sanglé, all of whom find in the Saviour some form of mental derangement, are set forth and discussed. The sincerity of Schweitzer in his ministerial service of the eschatological Jesus is hard to understand; and yet he is said to have left the University of Strassburg and gone to South Africa as a medical-missionary! [31]

WALTER DRUM, S.J.

Woodstock, Maryland.

[30] *Die psychiatriasche Beurteilung Jesu: Darstellung und Kritik.* Tübingen: Mohr, 1913.

[31] Cf. W. Douglas Mackenzie, President of Hartford Seminary, in *Encyclopaedia of Religion and Ethics,* s. v., "Jesus Christ." New York, 1915, vol. vii, p. 547. We note the absence of Schweitzer's name from the faculty of the University of Strassburg in *Minerva* for 1913-14.

Criticisms and Notes.

THE PRIESTHOOD AND SACRIFICE OF OUR LORD JESUS CHRIST. By J. Grimal, S.M. Adapted by the Author from the third French edition. Translated by M. J. Keyes, S.M. Philadelphia: John Joseph McVey. 1915. Pp. 390.

Most opportunely does this freshly, and, we might add, neatly made volume come forth at this season. The annual Retreats are at hand, and the clergy will find no book more suitable to take with them as a help to make the spiritual exercises fruitful than just this work on the Priesthood. Not that they are unprovided with similar auxiliaries. Manning, Keating, Vaughan and many others are at their command and have done splendid service. The present volume, however, comes with fresh strength and perhaps, in some respects, with new light to encourage and direct along the way to the goal.

The method and spirit as well as the contents commend the book to the clergy. Its method is distinctly theological. It is fundamentally expository of doctrine, and at the same time devotional. Like the *sacra doctrina* of which St. Thomas treats in the opening question of the *Summa,* it is *"formaliter speculativa et eminenter practica",* the practical or devotional growing naturally, immediately, and evidently out of the dogmatic truths which themselves are drawn from the Bible and from the *magisterium* of the Church. The method and spirit therefore appeal to the priest personally and officially, answering as they do to his intelligence and strengthening in him the theological habit that helps so much to make him solid, sound, and clear in his teaching capacity.

But it is not only the priest who will be a debtor to the book. The student in the seminary should benefit most by it. Let the young candidate for the ministry ponder and reponder over these thoughtful and devout pages, and there will grow into his soul a realization of the nature and dignity of the sublime office to which he aspires, such as he will get from few if any other books. Imbued with that realization, he will be ready to consecrate his being and life in loyal service to Him in whose Priesthood he is given a share.

The contents of the work fall into four divisions. In the divine economy our Lord is the typical priest. Though He comes late in the history of man, "in plenitudine temporis", His character as priest and victim is prefigured in the ancient priesthood and sacrifice, pagan and Jewish. This *preparatory* stage is treated in the first part of the volume, wherein the history and nature of the ancient sacrifices are expounded. The central idea of the second part is *realization*:

by the Incarnation Christ is constituted the priest par excellence and offers upon the altar of the cross the Supreme Sacrifice. The third part treats of the eternal *consummation* of the Infinite Sacrifice in heaven, and the fourth part of its *prolongation* on the Catholic altar. A glance at the four words italicized, answering to the four divisions of the volume, will suffice to suggest the comprehensiveness and consistency of the plan. For the rest, the reader will go to the work itself, in which he will see the Priesthood of Christ presented as the type and model of his own; and, by comparing the one with the other, the ideal in the Divine High Priest with its actualization in himself, he may easily gauge the degree and extent of his priestliness.

We should not omit to add a word in praise of the translation. It is clear and smooth as well as idiomatic English.

MEMOIRS HISTORICAL AND EDIFYING OF A MISSIONARY APOSTOLIC of the Order of Saint Dominic, among Various Indian Tribes and among the Catholics and Protestants in the United States of America. With an Introduction by the Most Reverend John Ireland, D.D., Archbishop of Saint Paul. W. F. Hall Printing Co., Chicago. 1915. Pp. 400.

To most of those who see the above title the name of Samuel Charles Mazzuchelli will be just a name, standing for nobody known to them. To others whose memories carry them back to the middle decades of the past century, it may suggest a missionary of the faith during the pioneer days of Wisconsin and the adjacent regions. To those who make acquaintance for the first time with Father Mazzuchelli through his memoirs collected in the volume before us, the name will be forever linked with a modern apostle, and an heroic leader in the onward march no less of material civilization than of religion. Born in Milan, in the year 1806, he entered the Order of St. Dominic in Rome at the age of sixteen. "There one day in the year 1828, while yet a sub-deacon, he listened to the first Bishop of Cincinnati, the Right Rev. Edward Fenwick, himself a Dominican, depicting the work to be done for God and for souls in the far-away regions of Western America. The levite was prompt in response; and soon afterward, under the authorization of his religious superiors, he was on the banks of the Ohio River. In the year 1830 he was ordained to the priesthood; and, a few weeks later, he was setting foot on the island of Mackinac, the most remote spot of the Diocese of Cincinnati from which tidings had been borne to the ears of the Bishop."

From this the first scene of his labor, his tireless activity ranged over the territories of Wisconsin, Iowa, and Illinois. Earlier messengers of the Gospel had indeed left the print of hallowed feet in those north lands, but Father Mazzuchelli was the first to settle there permanently. Single-handed, alone, hundreds of miles from any fellow priest, he labored amongst the Indians, the white pioneers and the fur-traders, converting the savages, and very frequently the Protestants among the earlier settlers, bringing back the sheep that had strayed from the fold; establishing countless missions, building numerous churches, journeying over immense distances, by land and by water, to bear the consolations of religion to the sick and dying. His was a life of labors surpassed, if at all, only by the ancient heroes of the cross. *Importune et opportune* he preached the word not only in the churches which he constructed but in the wigwams of the savage, the rude huts of the settler, the school and the public hall, making himself all things to all men that he might draw all men to Christ.

The only extant portrait of Father Mazzuchelli forms the frontispiece to the present volume. It represents him as a Dominican novice in the Convent of Santa Sabina about the time when his soul was haunted by visions of the harvest awaiting his sickle in the western fields. Archbishop Ireland in his characteristically vivid and sympathetic introduction to these *Memoirs* abstracts from this portrait those salient features which delineate the personal traits of the original. "The high-born refinement—the 'signorilita', as his own Italy would say—shining through it, the brightness of mind, the placid resoluteness of will, foretell the later Mazzuchelli, as seen and known, while hieing whither duty called, from wigwam of Indian to hut of early pioneer, from sacristy and altar to rostrum of lecture-room or hall of legislature, from converse with the lowly and the untaught to discourse with the highest and the most scholarly—always the noble-featured, the noble-minded, the picturesque Mazzuchelli—picturesque from innate grandeur and talent, picturesque from strangeness and variety in the situations through which one duty after another happened to fling his presence." For the fuller development of the features thus boldly sketched by the Archbishop of St. Paul we must refer the reader to the volume itself.

The *Memoirs* embody the accounts of Father Mazzuchelli's doings in the mission field. They are reports which the obedient religious sent to his superiors in Rome. They were published in Milan in 1843, through a desire on the part of the zealous missionary to encourage vocations and stimulate financial interest in the propagation of the faith. That they have remained so long untranslated is one of those omissions which we may deplore though we are unable to explain.

They are written in the third person, and no one would suspect that they narrate the deeds of the actual author. Simplicity and earnestness, unction that comes straight from a sincere heart and a zealous soul—these more spiritual traits are interwoven with the wise observations of an alert intellect, the forecastings of a far-seeing eye, and expositions as clear and accurate as they are timely, on matters civil, notably the relations between religion and the State in this country. Interesting though it is as a great missionary's narrative, the work is no less instructive as a history of civilization in the Middle Northwest; and the chronicler of that history cannot afford to ignore the events and experiences here set down. Besides all this, the book possesses the power of edification that usually emanates from the work of a man who while naturally gifted is supernaturally inspired by zeal for the love of God and the salvation of human souls. Indeed it may well serve as a criterion of spiritual standing. One can hardly find a surer indication of one's priestliness than the life of the typical minister of God portrayed in these *Memoirs*. Happily the book has found a competent translator in the cultivated and devoted religious to whom the rendering of the Italian into English has been a labor of love, a love the disinterestedness of which is further attested by the astonishingly low price at which the stately octavo has been listed. The translation furnishes the rather rare example of fidelity united with smoothness and relative grace of diction.

WHAT OUGHT I TO DO? An Inquiry into the Nature and Kinds of Virtue and into the Sanctions, Aims and Values of the Moral Life. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York. Pp. 318.

James Russell Lowell, in one of his numerous sonnets, says that

> The love of all things springs from love of one:
> Wider the soul's horizon hourly grows,
> And over it with fuller glory flows
> The sky-like spirit of God; a hope begun
> In doubt and darkness 'neath a fairer sun
> Cometh to fruitage if it be of truth;
> And to the law of meekness, faith and ruth,
> By inward sympathy shall all be won.

A genuine poet's intuition of unity is here, a unity seen more by love, by "the eyes of the heart that heed not space nor time", than by the intellect. Turning now to the profoundest of poets, Dante, we get a kindred realization of universal unity. Allighieri and Beatrice are ascending to the first circle of Paradise, and in answer to his queries:

She thus began: A law of order due
Have all things 'mong themselves; a unity
That makes the world to God bear likeness true.
The higher creatures here the impress see
Of that Eternal Power, which is the end
Whereto that self-same law must subject be.
And in that order things diversely tend,
Some more, some less, according to their kind,
In nearness to the Source whence they descend.
To diverse ports their several ways they wind
O'er the great sea of Being, and each one
With impulse given to seek the part assigned. (Part I.)

The conception of unity is no less evident in these verses of Dante than it is in the preceding lines of Lowell; but the spirit of the two poets is dominantly different. With the Italian seer it is chiefly intellectual; with the American, it is emotional. The reason of the difference is manifold. Dante's mind has been influenced, though not controlled, by Aristotle, and more immediately by Aquinas. He is the heir, though, again, not the slave of a traditional system, Catholicism: Catholicism seen as a world view, a philosophy as well as a theology, a rational synthesis as well as a doctrinal religion. None of these intellectual influences prevailed in the mind of Lowell. He was an individualist in the republic of letters: the heir of no system, the follower of no tradition; as he felt so he sang, for the most part truly and purely, for his insights were true and his instincts right; in religion he was a Protestant.

The contrast here suggested—it might easily be more fully developed—between the two poets finds a parallel in the case of a philosopher such as Professor Ladd, placed beside a fellow craftsman who has studied in the workshop of Aquinas. Dr. Ladd owes allegiance to no school; he follows no leader. In the city of the mind he is an individualist. He has been influenced of course by many thinkers; possibly by Kant, but mostly by Lotze, his one-time master and guide. Like his compatriot among the poets, he, too, for a like reason, thinks for the most part truly and justly. In religion he is a Protestant. In his earlier life at least, he was a Congregational minister. Were he a Catholic, a Catholic philosopher, his world-view, his synthesis, would be broader and firmer. Though an "intellectualist", as all his writings clearly indicate, he seems to set intelligence in the background in favor of some sort of "faith", when it passes from the domain of morality to that of religion.

The foregoing reflections are made in face of the volume before us, a volume which it may be presumed sums up the ripest fruits of many long years of reflective thinking on the problems of human conduct. The book, it need hardly be said, contains very much that is worth reading and attending to, an abundance of fertile ideas,

keen observations, interesting allusions, the whole conveyed with that urbanity and geniality which have previously been noted in the present REVIEW as characteristic of all the author's writings. The subtitle of the volume is sufficiently descriptive of its scope. Dr. Ladd, it need not be said, essays not the impossible task of telling all that every individual Ego must, or ought to, do. There are, however, some things that *every man* ought to do. They are "to reflect, to weigh evidence, to purify the mind and heart, to let in the light through glass washed clean, and to submit the whole man to the dominance of what is highest and best. No less than this is the practical answer to our question when the call to enrich and support the moral life by the religious life is sounding in our ears" (p. 307). The answer thus formulated may seem somewhat vague even when regarded as no more than a summary of duties common to all men. It should however be taken rather as a suggestion of general duties as they connect up with the specific duties of religion. And it is just here, though not exclusively here, that the author's individualism and, from a purely philosophical viewpoint, his Protestantism, restricts his synthesis. The *ultimate* reason of the *ought* falls out of its embrace. You ought to act up to your highest ideals because you ought to respect the natural dignity of your personality. You ought to so form and shape your personal ideals that they may be no less *socially* harmonious, for "every man is bound, by the essential conditions and unchanging nature of his personal existence to set before him an ideal of personal development in social relations with other persons". For, as we read elsewhere, "the moral life cannot have its End or Final Purpose in anything above or beyond itself. Its end is in itself [an echo of Kant, the arch-individualist]; when this is reached, however, the path toward the end may lie through pain and struggle; the final purpose of personal development has been fully realized. *To be good,* in the ethical meaning of the word, is the end-all of getting and using, and enjoying goods of every other kind. For the perfection of the moral life, of the life of duty and virtue and courageous and constant loyalty to the moral ideal, is the expression of the total meaning, and the only complete attainment of the worthiest and most exalted issues of personality" (p. 271). But now, if it be asked: Why ought I to be solicitous regarding moral ideals? Why worry about the most exalted "issues of personality"? If it suit my pleasure just to act for pleasure irrespective of ideal nobility or value, what of it? Professor Ladd will reply that you are asking "a meaningless question". This, however, is obviously a very easy way of shifting the principal, indeed, one might say, the only real difficulty of the *ought* problem. You are *good* if you are true to your highest

ideals. But why be good and why be true? The book contains no answer to this question and for the simple reason that the author's system of philosophy falls short at this point of being Catholic; that is, universal. It does not embrace the essential and fundamental relation of the creature to the Creator. There is no place in it, so far at least as the present volume manifests, for the creative act that gives existence and all that this term implies as continuous conservation. The creature is the Creator's property. The Creator is absolute owner, and therefore the absolutely final end of His property. Man *ought* to be good, ought to be true to his ideals because he belongs to God absolutely; because his will should conform to his essential nature; because he ought to will to be what he is, and not foolishly or impossibly try to be what he is not; and lastly, because his Creator, to be consistent with His own nature, must want His creatures to fulfill the end for which they exist. There is no going beyond this point. There is no further reasoning when you have reached first principles, the principles of consistency and sufficient reason. Thus far Dr. Ladd's philosophy does not and cannot go; and this because it contains no adequate or distinct conception of what is ethically conditioned by creation. And for the same reason it gives no satisfactory explanation of the relation between morality and religion. Dr. Ladd devotes thirty pages, one-tenth of his book, to elaborate this relation and all that he succeeds in showing is that it will be better for a morally good man to be a religious man; that a man *must,* ought, under penalty of absurdity, irrationality, as well as injustice, and ruin to himself, subject himself to his absolute owner—of this goal the book falls far short.

In conclusion, it may be noted that the author would probably not have so confidently placed Luther on "God's side" (p. 291), had he consulted the recent critical biographies of the arch-Reformer.[1] Again, when he says that "by common consent even the Church-father Augustine is convinced of deadly error", and the rest (p. 303), we might observe in the first place that the convicting consent is by no means "common", quite the contrary. In the second place, that the Church Father is here almost paraphrasing the judgment of the Church's Founder, Christ, since they "who will not hear the Church" are to be regarded as the "heathen and the publican". Moreover, whilst it is true, as Professor Ladd sententiously observes, that "the Kingdom of God is more than all the Churches," it is not true that the Kingdom of God is more than the Church. Anyhow, this is what St. Augustine thought and taught. He got the idea from the New Testament. Besides, it may well be that St. Augustine understood the Gospels better than most of us, Dr. Ladd included.

[1] See, for instance, Grisar's *Luther,* Vol. 3.

HOMILETIK. Band III der Wissenschaft der Seelenleitung. Von Dr. Cornelius Krieg, Prof. Univ. Freiburg Brisg. Herausgegeben von Dr. Joseph Ries, Seminar Regens. Freiburg Brisg. und St. Louis, Mo.: B. Herder. 1915. Pp. 410.

It is now ten years since the erudite author of the above work issued the first volume of his scientific study of the art of governing the flock of Christ. In that volume he laid down the fundamental principles of pastoral theology by defining the nature, object, origin, and divers forms of the care of souls. Then step by step he analyzed the conditions to which these principles must be applied. These conditions are dependent on and modified by the personal training, the consciousness of the royal dignity of the pastoral office; by the manifold needs of the faithful, as children, youth, men and women, in sickness and in health; and finally by the character of the surrounding world with its sins and temptations. The confessor and the administrator of the external affairs of the parish were instructed. The author pointed out the safeguards of youth, against vice, error, and social and political pitfalls.

The second volume, published in 1907, dealt with the catechetical duties of the pastoral office. This included the scholastic training in all its branches which the priest must impart and the methods by which he is to succeed. It embodied the service required for the proper government of the mystical body of the Church, the sacramental system and the external discipline by which the channels of grace are kept open.

The third volume, now before us, was practically completed by the author, but his death left the revision to Dr. Ries, rector of the Regensburg seminary, whose experience as a teacher and whose sympathy with the aims of the deceased author enabled him to edit the original without prejudice to its spirit and form, although the task of editing was not confined to the mere publication of the manuscript left by Dr. Krieg. The chapters referring to the history and literary evolution of preaching were almost wholly rewritten in order to bring them within the demands of recent theological discussion. Other parts called for completion according to suggestions found in the notes left by the deceased. Accordingly we have here a well elaborated treatise on Homiletics, the various epochs of the historic development of evangelizing in the Old and New Testaments; the efforts at writing sermons during the Patristic age, during the days of Scholastic teaching, in Reformation times, and down to the twentieth century. Having sketched the history of Homiletics, the author takes up the substance and form of the spoken word, outlines the principles governing a proper selection of material and its

presentation in practical yet attractive form. A final section of the volume is devoted to the examination of the qualifications of the preacher in mind, heart, and external deportment. This includes the matter of seminary and post-graduate education and an inquiry into the sources of information for the priest as preacher and catechist.

A fourth volume, to complete the work as originally contemplated by the author, is in preparation. It will cover the science of liturgy as a branch of pastoral activity.

SAINT CLARE OF ASSISI: HER LIFE AND LEGISLATION. By Ernest Gilliat-Smith. E. P. Dutton & Co., New York. 1914. Pp. xiii—305.

There has long been need of a biography of St. Clare written in conformity with modern requirements. The present one goes very far toward supplying this want. Indeed, it is no exaggeration to say that, as a contribution to the study of the life and legislation of St. Clare, Mr. Gilliat-Smith's work is not equalled in importance by anything which has yet been published on the subject in English. In the preparation of the volume before us Mr. Gilliat-Smith has set an example of patient investigation and careful research which deserves the highest praise.

The first part of his book deals with the life-story of St. Clare in the world and in the cloister. In re-telling this eventful and inspiriting story, Mr. Gilliat-Smith touches upon not a few topics which seem to have little if any direct bearing on the trend of the narrative, though, they may, perhaps, be more or less conducive to a better understanding of the early Franciscan movement as a whole. It cannot be said, however, that this portion of Mr. Gilliat-Smith's work adds anything of moment to what was already known about the life of St. Clare. He closes it with strange abruptness at the death of the holy Abbess and thus omits to mention several incidents which one might reasonably expect to find included in a complete account of her life.

In the latter half of the volume under review, Mr. Gilliat-Smith has gathered together all the available evidence bearing on the Rules observed by the Poor Clares and dwells at some length on the thorny subject of the early "Seraphic Legislation" in its different phases. Although the ordinary reader will hardly take as much interest in this part of the book as in the chapters devoted to the biography of St. Clare, nevertheless students of the origins and evolution of the Franciscan Order will find it both serviceable and

suggestive. But the conclusions which Mr. Gilliat-Smith deduces as a result of his study are not at all likely to affect materially the opinions held by other scholars in this particular department of history. In some of the views he advances, Mr. Gilliat-Smith is decidedly original, as, for example, when he avers that St. Clare "for more than thirty years walked in the way of peace under the banner of St. Benedict". This assertion is based on an assumption which is not only most improbable in itself, but which is wholly unsupported by proofs and which cannot be accepted in face of the witness of the contemporary authorities and of later medieval writers. Scarcely less surprising is Mr. Gilliat-Smith's statement that in St. Clare's day the art of writing precisely was almost unknown! But, however the author's conclusions may be received, his volume assuredly offers a welcome stimulus to a more accurate study of the life of St. Clare, which, it is to be feared, has in the past been far too much overlaid with accepted convention.

Mr. Gilliat-Smith shows a wide knowledge of all the literature of his subject. What he lacks most, apparently, is the power of handling his material skilfully and of setting out his facts in their true perspective. In other respects too his book is somewhat of a disappointment. For one thing, it is without an Introduction and one is needed—if only to enable the reader to orientate himself as regards the relative value of the numerous sources of the history of St. Clare which the author has laid under contribution. The want of arrangement, of references and of an index is also irritating in a work of this kind. For the rest, we do not think that Mr. Gilliat-Smith is always careful enough to do justice to considerations advanced by other writers on the same subject which he does not feel himself bound to accept.

With all its merits this latest biography of St. Clare does not afford the general reader so clear a view of the charming personality of the Saint or of the sovereign part she played in moulding the early Franciscan movement as does the Introduction contributed by Fr. Cuthbert, O.S.F.C., to Mrs. Balfour's *The Life and Legend of the Lady Saint Clare* (Longmans, 1910) which was noticed in these pages at the time of its appearance. Fr. Cuthbert, whose definitive biography of St. Francis has since placed us under so large an obligation to him, is preëminently fitted both by scholarship and sympathy to write the finally acceptable life of St. Clare and we earnestly hope that this still needed work may some day proceed from his gifted pen.

ERKLAERUNG DER PSALMEN UND CANTICA in ihrer liturgischen Verwendung. Von Prinz Max, Herzog zu Sachsen, Dr. theol. et jur. utr.—Regensburg und Rom: Friedrich Pustet and Co., New York and Cincinnati. 1914. Pp. 528.

A book from the son of the king of Saxony, who, yielding to the attraction of a nobler and more democratic vocation, renounced his claim to govern an earthly throne for the privilege of exclusively devoting himself as a priest to the preaching of the heavenly kingdom, is in itself sufficient to arrest the attention of the reviewer. But apart from this, Prince Max, though still a comparatively young man, had long ago established his claim in the literary world as an efficient and learned exponent of liturgical science. His books include a series of volumes in French and Latin as well as in German, worthy of a theologian and scholar.

The work at hand is in line with the royal author's special studies, and undertakes to illustrate the Psalms of the Breviary in their application to the liturgy of the Church. He gives in brief the Biblical origin, history, purpose, and meaning of each Psalm, points out its use in the ceremonial and in the liturgy of the various festivals of the ecclesiastical year, with particular reference to their assignment in the canonical office. Thus the volume combines the subject of special introduction to the Psalms with their interpretation from the devotional or practical point of view, similar to the Benedictine Wolter's larger *Psallite Sapienter*. In like fashion he takes up the Biblical canticles, such as the deuteronomical Song of Moses, the prophetical chants of Isaias, Ezechias, Habacuc and Tobias, the chants of Anna and Judith, the Magnificat, Benedictus, Nunc dimittis, etc. Brevity, appositeness, and consideration of the ecclesiastical purpose of the Psalter as a source of devotion are notable features of the book, which is printed in Roman type for the accommodation of scholars to whom the distinctively German character of print is a trial.

A TREASURY OF CATHOLIC SONG, comprising some two hundred hymns from CATHOLIC sources, old and new, gathered, edited and allotted to fitting tunes for congregational use. By Sidney S. Hurlbut, Pastor of St. Mary's Church, Hagerstown, Maryland. New York: (For the Editor) J. Fischer & Bro. On sale by St. Mary's Auxiliary, Hagerstown, Md. 1915. Cloth.

This carefully edited and satisfying hymnal is well named *A Treasury of Catholic Song*. While the number of hymns is not very large ("some two hundred"), it represents an excellent hymnodal and literary taste in the selection, and a surprisingly broad outlook

in respect of the sources of the texts. Only about one-fifth of the hymns are of original English composition, the others being translations from the Latin, Greek, French, German and Italian languages. And yet quite a varied list of authors might be made out of the English hymns alone. The translations are similarly varied in source, the evident intention of the compiler being to select those renderings into English which were either best in themselves or best adapted to hymnodal purposes. An extended examination of the hymns, whether original or translated, leads the present reviewer to commend them most cordially. He has not found any hymn that could be fairly described as trivial in phrase or in sentiment, or questionable from the standpoint of metrical correctness or poetic form. It is desirable to call attention to this excellent fact; for hymnal editors seem to forget at times that when, as in the present instance, the hymns are to appear in a much smaller volume for popular use, without music, the congregation will have before its eyes the plain texts of the hymns in the form of religious poetry, and for many a household the little volume will represent the only collection of religious verse easily accessible to its members. It is therefore obvious that, so far as may be practicable in view of hymnodal limitations, the verse should exhibit always the literary quality and the spiritual unction of good religious poetry. Such a model is especially necessary in the case of children, whose taste may be well or ill formed by the hymn-books they must use. A cheap edition of the texts alone is in the press. The reviewer ventures to express a hope that it will specify not alone the names of authors and translators but as well the varied sources of the hymns. All this is done with great care for the musical edition, and might well be repeated for the edition without music; for the laity will thus be led insensibly to learn something of the prodigious work done in translation of the Latin hymns of the Church—a matter of which laymen know at present very little.

Turning next to the question of the tunes selected by the editor, we again find much reason for commendation. They are dignified and churchly in character without heaviness, attractively melodious without sentimentality; and the editor gives many evidences of anxious care to have the metrical and the musical accents agree, not alone in the first stanza but in all the stanzas of a hymn. It is a herculean task to achieve a complete success in this matter, for many of the best hymns were written without reference to musical needs, and an editor naturally hesitates to change—even for musical requirements—the words of a great hymn. It is therefore permissible to suggest to the editor that Hymn 29 would better agree with common than with triple time—the initial words of the verses being un-

accented, while the first beat of the triple measure is a heavy beat. The tunes are varied in source, including plainsong, and compositions of English, French, German, Italian, and Spanish provenience. Tastes vary so much in respect of melodies that the reviewer can simply commend this collection to the serious attention of those who may use the volume, while at the same time he ventures to express his own satisfaction at the agreeable and hymnal qualities exhibited by the tunes. The volume will undoubtedly repay a careful examination in this respect.

A final word of commendation should be uttered respecting the work of the publisher. It is enough to say that the book meets fully the high standard set in the previous hymnals issued by Fischer & Brother. H. T. H.

GENETIC THEORY OF REALITY. Being the Outcome of Genetic Logic, as issuing in the Aesthetic Theory of Reality called Pancalism. By James Mark Baldwin, Ph.D., D.Sc., LL.D. Putnam's Sons, New York. 1915. Pp. 352.

Readers who prefer to have their Logic given them in homeopathic pellets, or, to change the figure, in Uneeda Biscuit boxes, may not be concerned to know that the book at hand is the fourth volume of Professor Baldwin's *opus magnum* on Logic. Should they be mildly interested in this bit of news and consequently in the work itself, they may be assured that the fourth is also the concluding volume. Moreover, it may somewhat heighten interest to learn that the work so amply developed does not deal with Logic, in the traditional or Aristotelian or Scholastic conception of that discipline, but rather in the Hegelian or more modern meaning. Logic is here the interpretation of the absolute, the fundamental reality. It may by a stretch of nomenclature be called Real Logic, or Logic in which formal and subjective Logic terminate.

Now what is the nature of the fundamentally real, the absolute? Pancalism, as Professor Baldwin denominates his system, answers that the fundamentally real is the beautiful. "The universe of science," he declares, "is, when all is said, a cosmos which is not only true, but also beautiful, and in some sense good. Science tells us what is true; that is science's prerogative; and whatever may be science's final word about nature, that word is in so far the truth of the matter. Philosophy then enters her questions: How can such truth be also good, beautiful, livable?" To which the author replies: "It is good and true because it is beautiful." This looks like a very simple as well as a rather indefinite response, but in the work

before us it is approached along avenues extending far away into the mazes not only of individual experience but also into the twilight and complexities of racial experience as well, while the mysteries of religious phenomena, the subtleties of logic, and the elusive atmosphere of esthetics are drawn upon for their testimony in favor of the interpretation above indicated.

Taking the author's conclusion on its broad, general lines, namely that the fundamentally real is the beautiful, a mode of existence in which the true and the good are synthesized, one may readily agree with the net result. When, however, we come to such a more specialized outcome as the following, those who cannot easily find their way through the mists of language into the author's mind, where no doubt all is sunlight, may be just a little perplexed. What then is the nature of reality? "The conclusions we have reached," answers the author, "allow us to suppose that reality is just all the contents of consciousness so far as organized or capable of organization in esthetic or artistic form. The individual consciousness is then the organ of reality. The whole of reality would be the entire experience of a consciousness capable of grasping and contemplating it as an esthetic whole. The whole is an organized experience and this experience has the form of a self. If we ask for further descriptive determinations of reality, we fall at once into one or other of those partial points of view from which we lose the vision of the whole, and reach the apprehension only of some special mode of existence or reality—actual, ideal, good, true, or other" (p. 303).

Now naturally we should like to know whose consciousness that is wherein the whole of experience is organized. Obviously it isn't any individual man's consciousness, with its restricted limitations. It isn't social consciousness, since this is but a mentally synthesized abstraction. It must therefore be God's consciousness. Reality is therefore God's consciousness. Now "the individual consciousness is the organ of reality". Therefore the organ of God's consciousness. But, is that organ really distinct therefrom? If not, we are landed in pantheism. If yes, then individual consciousness is not explained by the fundamentally real, by the contents of a consciousness, even though that consciousness be esthetically organized.

We confess to being rather obtuse, and therefore do not quite penetrate into the author's meaning. Doubtless other and keener minds will find the process easier. We cannot, however, avoid the suspicion that the text before us is not as clear as it might be, and that the entire work would have gained something by being cut in half. While there are not a few of the author's opinions from which we must differ, notably the one on the relation between morals and religion (p. 121), we cannot fail to recognize the wealth of philo-

sophical culture and the penetrating, even though at times elusive, insight, and the processes of keen analysis that have entered into the construction of a work so elaborate.

AMERICAN THOUGHT FROM PURITANISM TO PRAGMATISM. By Woodbridge Riley, Professor of Philosophy in Vassar College. Henry Holt & Co., New York. 1915. Pp. 374.

The title of this volume might seem to lend color to the opinion that there is no American Philosophy as such, although our country has not been unfertile in Thought. America, it might be held, has simply imported foreign philosophical opinions, has invented none of its own that are worth retaining or recording. Its philosophy has been "made in Germany", or partly in England and France. The author of the volume before us, however, rightly dissents from this view. We have had philosophers, original thinkers, he says, who, though not influential abroad, have been "makers of history at home". Professor Riley has in a previous volume presented "the colonial background", the *Early Schools* of American Philosophy, which comprised "the most important forms of thought as they crossed from the Old to the New World, developed during two centuries and slowly prepared the way for the native philosophy of Emerson".

The volume at hand "condenses the earlier work and continues the development of national thought until it emerges triumphantly in pragmatism, a typical American philosophy". Many American readers will not be proud of the latter rather pert child of the American mind, any more than they care to boast of the Emersonian phantasies as constituting a "native philosophy". But be this as it may, Professor Riley's book is to be accepted rather as an historical survey than as a critical treatment of the philosophical opinions recorded. From this point of view students of philosophy will be greatly helped by the work. Those who for one reason or another cannot make first-hand acquaintance with, let us say, the pragmatic movement, or with such somewhat voluminous writers as Ladd, Royce, Baldwin, will get from the book fairly well condensed accounts of the things they want to know.

It is surprising, as it is regrettable, that no mention is made of Orestes Brownson. A host of comparatively second-rate, not to say insignificant, writers on topics more or less philosophical appear in these pages, while there is no mention of him who was certainly one of the greatest of America's real philosophers. One may or must disagree with some of the opinions held by Brownson both after and before his entrance into the Catholic Church, but no one who is

familiar with his writings, and who is capable of judging, can fail to recognize the depth and breadth of his thought, the originality of his genius, the sincerity and virility of his spirit, the directness and force of his expression. The omission of his name from a history of *American Thought* is a serious defect in a work which is on the whole so comprehensive, so informing, and, we might add, so interestingly presented.

OUR PALACE WONDERFUL; or Man's Place in Visible Creation. By the Rev. Frederick A. Houck. D. B. Hansen & Co., Chicago. 1915. Pp. 173.

Next to the Bible, the book of nature ought to be familiar to the priest. From earth and sky, field and flood, from flowers and birds, from the vast kingdom of animal life he can draw inexhaustible stores of food for the nourishing of mind and heart and the uplifting of his soul to the Author of every good gift. Nor can the priest do better than imitate the example of his Master who found the most eloquent lessons and the most impressive illustrations of spiritual truths in the lilies of the field and the birds of the air, in the fields and vineyards, in the fish of the sea and the sheep of the hills. The priest's instructions to the faithful, especially his familiar talks to the little ones, will be most interesting and effective if they are drawn, as were our Lord's, from the visible things of creation. Some two decades ago a beautiful and instructive work was written by G. C. Child Chaplin, M.D., a member of the Anglican Communion, and published by John Murray, London (New York: Dutton & Co.), under the title *Benedicite*. The hymn of the Three Children forms the basis of a most interesting summary of nature teaching. To read the book is a help to say one's Lauds "digne, attente ac devote". Fr. Houck has had a similar design in writing the volume before us. In a general way, too, he follows the same lines. Chiefly from the mineral and vegetable kingdoms he educes a considerable fund of interesting facts illustrative of God's wisdom, power, love, and beneficence. The book is on the whole well written, well made, and neatly adorned. It will be found well worth the reading, especially as it tends to stimulate a personal study of Nature, God's own book. Here and there may be noted some points that might receive attention in a future edition. For instance, at page 44 we read that "there is scarcely a fixed star within the range of the smallest [largest?] telescope that is not much larger than the earth". There is no place for "scarcely" in this statement; not a single planet can compare in magnitude with the smallest of the fixed stars.

Literary Chat

After the repeated recommendations that have appeared in the REVIEW of the Pohle-Preuss series of dogmatic text-books, it will suffice merely to mention the seventh volume on *Grace* as having recently come from the press. The universally recognized obscurity of the subject seems almost to disappear under the light reflected from this English version of the eminent German theologian's scholarly exposition. While Latin is naturally the mother-tongue of dogmatic theology, these text-books demonstrate the possibility of conveying the science of the contents of faith through an English medium, without sacrificing aught of the technical precision. On the other hand, it must be recognized that neither the original nor the translation eliminates entirely the use of Latin. On the contrary, Latin appears on the margins of practically each page, and the wonted scholastic terms and distinctions stand out everywhere in the text. This is of course as it should be, since the manuals will be most used by students, who, though more or less acquainted with Latin, will be helped by employing these books for supplementary reading or study. (Herder.)

Nothing need be said here on the vital importance in these times of solid and accurate knowledge regarding Divine Grace. In every age human souls have striven to enter into immediate personal communion with God—to dispense with symbols or other media, and to be conscious of intimate possession of the Deity. In Catholicism this thirst for God is answered and attained, to a high degree, through the aid of supernatural Grace, the informing habit which in a sense deifies the soul. But outside the Church a similar union is sought for through natural or at most preternatural, though not supernatural agency. The native energies of the soul are susceptible of a discipline which begets in them a consciousness of ideal things that take on the semblance of the divine, so that the mind believes it is holding immediate converse with God unveiled, and intuitively perceived, without the apparatus of imagery, concepts, or other phenomena of the spirit.

In a publisher's notice of a recent book by a popular writer occurs the statement that "the author's main object is to sift out the fundamental truths of *real* Christianity". To effect this the author "separates them from the many half-truths and errors which nowadays so often overlay them". We wish we could do just this thing with a recent volume translated by H. Collison from the German of Rudolph Steiner. The book bears the title *Christianity as Mystical Fact and the Mysteries of Antiquity*. Unfortunately there are more "half" than whole truths and more errors, more serious errors, than real truths between the covers. Whatever interest the work possesses for an intelligent reader is found in the first portion of the volume wherein the beliefs in transcendent spiritual truths held more or less esoterically by the ancient sages are discussed. The second portion treating of the Gospels, of "the Lazarus miracle", the personality of our Lord, the nature of Christianity, and some other subjects, is for the most part fanciful and here and there blasphemous. (New York: Putnam's Sons.)

Rudolph Steiner possesses intellectual gifts of no mean order. A Catholic until his early manhood, had he continued within the Church and been properly instructed in the truths of faith, his mental endowments might have attained the development which with the aid of divine Grace would have fitted them for mystical contemplation—since his whole personality is adapted hereto. Unfortunately he lapsed from the faith, the contents whereof he had probably never really grasped, notwithstanding the fact that he had been a "choir boy". Afterward he took up mystical and theosophical studies and

practices. How far, however, he was from true mysticism another work of his entitled *The Way of Initiation* painfully shows.

If the present were the place to show that the mysticism taught by Steiner differs *toto coelo* from the genuine mysticism experienced by the Catholic saint and systematically explained by mystical theology, a comparison of Steiner's writings with a recent volume on *Ruysbroeck* by Miss Evelyn Underhill would easily and convincingly demonstrate. This however, not being the place to institute the comparison, we must content ourselves with recommending Miss Underhill's admirable little volume. The author is not, we presume, a Catholic by profession; but so far as the work just mentioned may be taken as a sign, she has Catholic instincts and insight, since her study of the character of *Ruysbroeck,* and especially of his doctrine on the various stages of the spiritual life, is thoroughly Catholic in matter and spirit.

Some readers of Miss Underhill's pages may not relish the psychological technicalities employed in describing or explaining the spiritual experiences of sanctity. On the other hand, this very terminology shows how thoroughly the old wine is adapted to the new bottles—seeing that genuine mystical phenomena lose none of their reality by passing from the venerable forms of the past into the dress of modern psychology. The expression changes somewhat, the content remains unaltered. (*The Quest Series.* Vol. 6. Bell & Co., London; The Macmillan Co., New York.)

An attractive little book entitled *Flower of the Field* by a Benedictine of Princethorpe Priory, should have its modest message to the "Girl World" heard and heeded. The "flower" is the love of Mary and the "field" is the maiden's heart, which like fallow ground is capable of bringing forth fruit good or ill according to the seed sown upon it and the care that is given to the young growth. The booklet comprises reflections in prose and verse upon the successive incidents in Our Lady's life. The thoughts are solid, practical and pertinent to the needs and tendencies of youth. The book might well have a place among the June day premiums. (London, Burns & Oates; New York, Benziger Bros.)

Les Cloches des Morts is the title given to a tiny booklet emanating from the pen that wrote "By the Grey Sea", "An Old Marquise", and other charming stories. The "Funeral Bells" tolled out sombre peals—yet withal soothing and peace-bringing—as they fell upon the soul of the author one day in a village of Northern France. The sterner thoughts of death are fretted through with the lights and the joys of the life beyond. It is an exquisite idyl in prose, and the wee booklet suggests itself as what you may like to give to a friend who sorrows for a departed loved one. (London, Sands & Co.; St. Louis, Herder.)

The Christian Year Publishing Co., Covington, Kentucky, issues a small pamphlet on Methods of Hearing Holy Mass, prepared for the daily use of school children. There are five special methods together with a chapter on Mass for the dead, and one on Holy Communion. The method throughout includes a leader and the class alternating, and should be serviceable in fixing the otherwise wandering attention of the little ones upon the sacred mysteries.

The United States Department of Agriculture issues a number of Reports (104, 105, 106) on the *Economic Needs of Farm Women* which contain in compact form a large mass of information on topics of domestic economy that need not be confined to women on farms. Human happiness depends so intimately upon the wife and mother and daughter that knowledge of the kind here compiled should have the widest possible circulation. (Washington, The Government Printing Office.)

The *Watches of the Sacred Passion,* by the late Jesuit Father Peter Gallwey, for the last twenty years very popular as Lenten reading, both in English-speaking countries and in France, has been translated into German by Countess Antonie von Hertling. The work is divided into two parts, treating in the first volume the eve of the Passion and the four night watches of Thursday, whilst the second volume, beginning with the morning watch of Good Friday, continues the meditations on the trial, scourging, carrying of the Cross and death of our Saviour. Then follow reflections upon the scenes of desolation in and about Jerusalem, bringing into review the places and persons of the Gospel narrative, including the Easter cycle down to the feast of the Ascension of our Lord. The translation is in good taste and follows the original quite closely. The Scripture quotations are from P. Arndt's version, and the hymns and sequences from Dr. Heinr. Moufang's rendering of the Divine Office. The work is a classic in Catholic devotional literature and will hold its own among religious and the clergy for a long time to come. (Fr. Pustet & Co.)

The Fathers of the Society of the Divine Word, Techny, Illinois, publish a series of prayer-books for Young Men, Young Women, and Children. *Ever Faithful,* "Prayers for Catholics", is a good sample of well chosen instructions, devotions, and pious suggestions, neatly printed and bound. The volume is for general use, but it contains an Appendix on "Instructions for Young Men".

Lack of space prevents us from printing a paper by a respected priest in which he urges the Reverend Fathers who conduct Retreats for the Clergy during the Summer, to insist on the practice of daily Communion where it is impossible for the priests in attendance to say Mass each day. The subject has already been broached in the REVIEW, and the reasons in favor of the practice are obvious in the light of the Encyclical of Pius X on the subject.

Schwartz, Kirwin & Fauss (New York) publish a handy student's edition of the famous *Somnium Scipionis* in Cicero's *De Re Publica,* edited by Fr. James A. Kleist, S.J., of Campion College. The Introduction, which gives the student the historic setting of that literary gem, is in English, as are also the notes and references to the author's *Aids to Latin Prose Composition.* The Latin text has an admirable English translation accompanying it on opposite pages. It is a scholarly production well designed to give the Freshman the grammatical aids for an intelligent interpretation of the matchless classic. The purpose of the English translation is moreover to furnish a basis for correct retranslation into Latin as an exercise in style.

Father Thomas à Kempis Reilly, O.P., has prepared a series of daily readings or reflections entitled *Saints and Saintly Dominicans* (John Murphy Co.). The little volume offers some apt thoughts on the feast of a saint or the commemoration of a mystery, a page or two for each day of the year. Whilst all the great saints are represented, those of the Dominican calendar predominate. The purpose is to make known and to cultivate devotion to the great Dominican luminaries of the past. The volume will be welcomed not only by Dominican tertiaries, for whom it appears to be chiefly designed, but for all who appreciate the great helps that have come to the Communion of Saints from the activities of the Order of St. Dominic. The sketches are not so much biographical as devotional, followed by a brief prayer and a suggestion of practice.

A clear understanding of the ideals of the Dominican Order is promoted by a neatly printed volume entitled *The Friar Preacher; Yesterday and To-day,* originally published in French by Père Jacquin, O.P. Father Hugh Pope

has made an excellent translation (Benziger Bros.). After giving a succinct history of the commencement of the Order and its definitive organization according to the mind of St. Dominic, the author leads us to a study of the purpose, the means, and the government of the Order, and shows its providential place in the general scheme of the religious life.

Il Sepolcro di Pio IX in Roma, is the title of a brochure by P. Lodovico Ferretti, O.P., illustrated in exquisite taste and issued from the Dominican Press at Florence. The monograph describes the newly-decorated tomb of Pius IX in the old Basilica of San Lorenzo fuori le Mura. The tomb is in the ancient vestibule of the old church which is now at the back of the edifice. The latter has been repeatedly restored since the sixth century when Pelagius II built it on the site of the older church dedicated to SS. Lawrence and Cyriac, and erected by Constantine. The present decorations are on a magnificent scale and consist of inlaid marbles and mosaics; they are the result of the work of the architect Raphael Cattaneo and the German painter Ludwig Seitz, aided by the executive ability of Count Acquaderni. The costs of the sepulchral chapel as it is at present, have been covered by the contributions of prelates, nobles, and national committees from all countries. These personages are represented in the decorations by their coats of arms.

French sermons generally have the advantage of being eminently preachable and adaptable to the requirements of varying circumstances. Father J. Pailler's discourses (*Instructions d'un quart d'heure;* Paris, Pierre Téqui) form no exception to this rule. In addition to this desirable quality, they have the distinction of being brief, impressive, and full of vivacity. The preacher may see fit to discard one or the other illustration which will hardly appeal to an American public; but this can be done easily without impairing the effectiveness of the sermon. Used judiciously, these instructions will furnish fine models and excellent material for preaching.

Books Received.

SCRIPTURAL.

COMMENTARY ON THE SEVEN PENTATEUCHAL PSALMS. By John Fisher, Bishop of Rochester (A. D. 1509). Edited by J. S. Phillimore, M.A. Vol. II. Manresa Press, London; B. Herder, St. Louis. Pp. 114. Price, $0.30.

THEOLOGICAL AND DEVOTIONAL.

THE PRIESTHOOD AND SACRIFICE OF OUR LORD JESUS CHRIST. By J. Grimal, S.M. Adapted by the Author from the third French edition. Translated by M. J. Keyes, S.M. John Joseph McVey, Philadelphia. 1915. Pp. xxiii-368. Price, $1.75.

QUESTIONS OF MORAL THEOLOGY. By the Rev. Thomas Slater, S.J., author of *Manual of Moral Theology for English-Speaking Countries, Cases of Conscience,* etc. Benziger Bros., New York. 1915. Pp. 426. Price, $2.00 *net.*

THE FLOWER OF THE FIELD. By a Benedictine of Princethorpe Abbey. Benziger Bros., New York; Burns & Oates, London. 1914. Pp. 109. Price, $0.60 *net.*

THE HOLY SACRIFICE OF THE ALTAR. Methods of Hearing Holy Mass. Prepared for the Daily Use of School Children. Christian Year Publishing Co., Covington, Ky. Pp. 48. Price, $0.05.

A BOOK OF ANSWERED PRAYERS. By Olive Katharine Parr. Benziger Bros., New York. 1915. Pp. 104. Price, $0.45 *net.*

EVER FAITHFUL. Prayers for Catholics. Society of the Divine Word, Techny, Ill. Pp. xvi-510.

LA QUESTION RELIGIEUSE EN FRANCE PENDANT LA GUERRE DE 1914. Par le Vte. Maurice de Lestrange. Documents. Première série (Août—Septembre—Octobre 1914). Deuxième édition. P. Lethielleux, Paris. 1915. Pp. 93. Prix, 0 *fr.* 80.

HOMILETIK oder Wissenschaft von der Verkündigung des Gotteswortes. Band III der Wissenschaft der Seelenleitung. Von Dr. Cornelius Krieg, Prof. Univ. Freiburg Brisg. Aus dem Nachlass der Verfasser's ergänzt und herausgegeben von Dr. Joseph Ries, Regens des Priester Seminars zu St. Peter. Erste und zweite Auflage. B. Herder, St. Louis. 1915. Seiten 410. Preis, $2.45.

KAMPF UND FRIEDE IM ÄUSSEREN UND INNEREN LEBEN. Von Dr. Joseph Mausbach, Prälat und Professor der Theologie an der Universität Münster. Jos. Kösel'sche Buchhandlung, Kempten. 1915. Seiten viii-145. Preis, 2 *M.*

A TREASURY OF CATHOLIC SONG. Comprising Some Two Hundred Hymns from Catholic Sources Old and New. Gathered, edited, and allotted to Fitting Tunes for Congregational Use. By Sidney S. Hurlburt, Pastor of St. Mary's Church, Hagerstown, Md. St. Mary's Auxiliary, Hagerstown, Md.; J. Fischer & Bro., New York. 1915. Pp. 250. Price, $1.25.

PHILOSOPHICAL.

CIVILIZATION AND CULTURE. By Ernest R. Hull, S.J., Editor of *The Examiner.* Examiner Press, Bombay; P. J. Kenedy & Sons, New York. 1915. Pp. 228. Price, $0.35 *postpaid.*

WHAT SHOULD I BELIEVE? An Inquiry into the Nature, Grounds and Value of the Faiths of Science, Society, Morals and Religion. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York and London. 1915. Pp. xiii-275. Price, $1.50 *net.*

HISTORICAL.

HUGH. Memoirs of a Brother. By Arthur Christopher Benson. Longmans, Green & Co., New York. 1915. Pp. xvi-265. Price, $1.75 *net.*

SPIRITUAL LETTERS OF MONSIGNOR R. HUGH BENSON TO ONE OF HIS CONVERTS. With a Preface by A. C. Benson. With Portrait. Longmans, Green & Co., New York and London. 1915. Pp. xv-146. Price, $1.00 *net.*

MEMOIRS, HISTORICAL AND EDIFYING, OF A MISSIONARY APOSTOLIC OF THE ORDER OF ST. DOMINIC among Various Indian Tribes and among the Catholics and Protestants in the United States. Translated from the Italian of Fr. Samuel Mazzuchelli, O.P., by Sister Mary Benedicta Kennedy, O.S.D. With an Introduction by the Most Rev. John H. Ireland, D.D. Dominican Sisters, St. Clara Convent, Sinsinawa, Wis. 1915. Pp. xxv-275. Price, $1.50.

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. With Preface by Cardinal Gibbons. Part IX. Complete in 18 Parts, published bi-monthly. With 938 Illustrations in the Text, 40 Full-Page Inserts and 3 Plans of Rome. Benziger Bros., New York. 1915. Pp. 32. Price, $0.35; 6 parts (one year), $2.00; 18 parts complete, $6.00.

THE CHRIST OF THE MEN OF ART. By J. R. Aitken, author of *Love in Its Tenderness, My Garden of the Red, Red Rose, In a City Garden,* etc., etc. With Frontispiece in Color, Twenty Reproductions in Photogravure, and Twenty-Eight in Half-Tone. T. & T. Clark, Edinburgh. 1915. Pp. xxiv-358.

BISMARCK. Von Martin Spahn. Volksvereinsverlag, M. Gladbach. 1915. Seiten 275. Preis: 2 *M.* 50; geb. 3 *M.* 50.

IL SEPOLCRO DI PIO IX IN ROMA. Nell'Antico Nartèce della Basilica di S. Lorenzo Fuori le Mura. Monografia Illustrata del P. Lodovico Ferretti dei Pred. Tipografia Domenicana, Firenze. 1915. Pp. 115. Prezzo, L. 2.50.

MISCELLANEOUS.

MEN, NOT ANGELS. And Other Tales Told to Girls. By Katharine Tynan. P. J. Kenedy & Sons, New York. Pp. 245. Price, $1.10 *net.*

"LIKE UNTO A MERCHANT." By Mary Agatha Gray. Benziger Bros., New York. 1915. Pp. vi-277. Price, $1.35 *net.*

MIRALDA. A Story of Cuba. Adapted from the German of William Herchenbach by Katharine Mary Johnston. Benziger Bros., New York. 1915. Pp. 155. Price, $0.35.

THE MAD KNIGHT. A Merry Tale for Young People. Adapted from the German of Otto von Schaching by K. Denvir. Benziger Bros., New York. 1915. Pp. 175. Price, $0.35.

VOICE PLACING FOR SINGERS AND SPEAKERS. A Simple, Practical and Unfailing Method. By W. P. Schilling, Vocal Teacher, 131 W. 23rd St., New York. 1915. Pp. 7. Price, $0.70.

THE LOST SOUL OF A GLASGOW GIRL. An Examination into the Circumstances. By Father Power, S.J. Sands & Co., Glasgow and Edinburgh; B. Herder, St. Louis. Pp. 31. Price, $0.05.

GOLDEN LIGHTS. By E. Galienne Robin, author of *Perilous Seas*, etc. R. & T. Washbourne, London; B. Herder, St. Louis. Pp. 232. Price, $0.75.

UNDER WHICH FLAG? A Romance of the Bourbon Restoration. By Edith Staniforth. R. & T. Washbourne, London; B. Herder, St. Louis. 1915. Pp. 355. Price, $1.00.

K'UNG FU TZE. A Dramatic Poem. By Paul Carus. Open Court Publishing Co., Chicago and London. 1915. Pp. 72. Price, $0.50.

SWEET-SCENTED LEAVES AND OTHER STORIES OF CONDUCT AND CHARACTER. By Mrs. Armel O'Connor. With a Foreword by Llewelyn Bullock-Webster. B. Herder, St. Louis. Pp. 168. Price, $1.25.

THE DREAM OF SCIPIO (De Re Publica VI 9-29). By Marcus Tullius Cicero. Edited, with an Introduction, Notes, and an English Translation, by James A. Kleist, S.J., Professor of the Classics in Campion College. Schwartz, Kirwin & Fauss, New York. 1915. Pp. 55.

BUNTE BILDER AUS DEM GRÖSSTEN ALLER KRIEGE. Ernstes und Heiteres für das deutsche Volk. Zusammengestellt von Fritz Mielert. (*Hausschatzbücher.*) Fr. Pustet & Co., New York und Regensburg. Seiten 334. Preis, $0.30 (1 *Mk.*).

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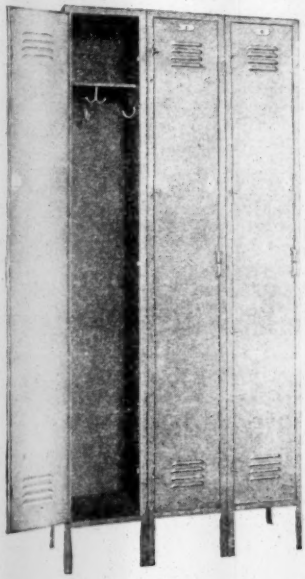

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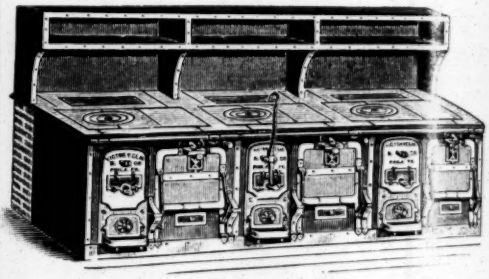

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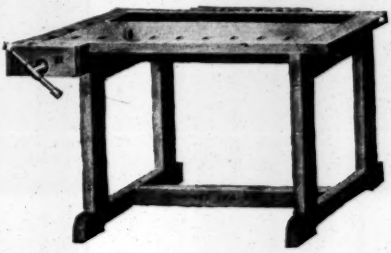

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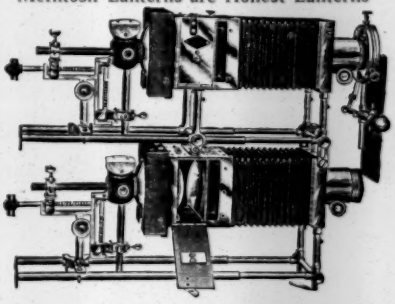

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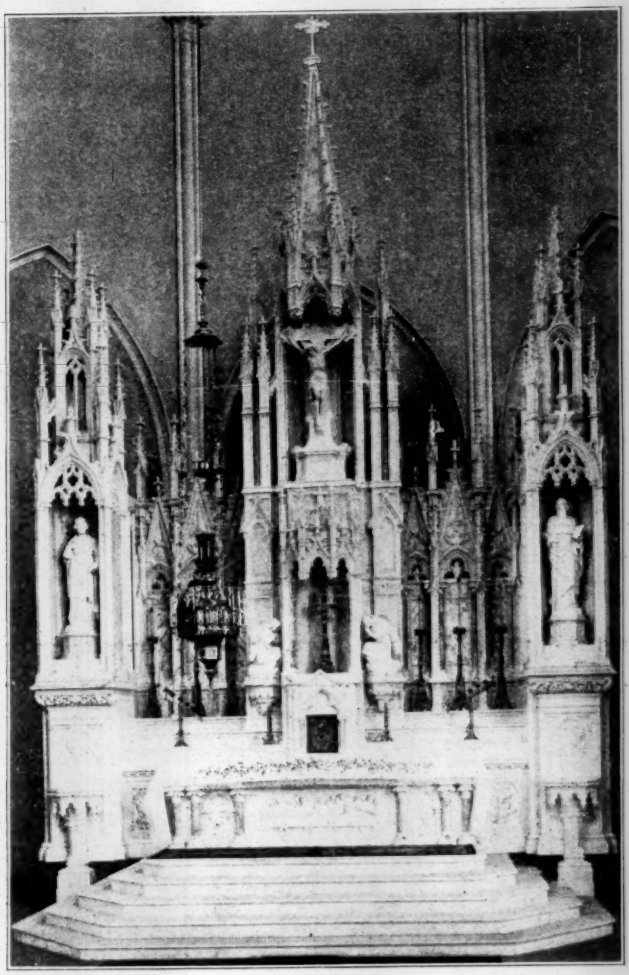

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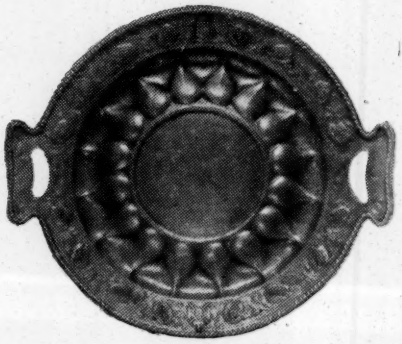

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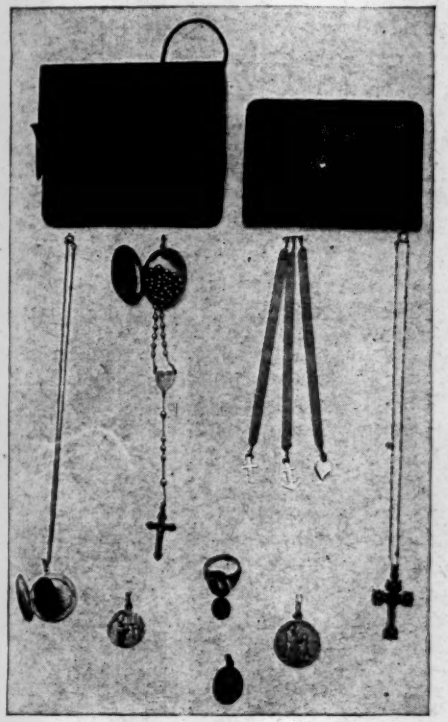

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